

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

SCOTTISH CHURCH MATTERS.

AN article on Scottish Church matters, which appears in the new *Contemporary Review*, receives very piquant illustration on several points from the proceedings of the Scotch General Assemblies, which have just closed their sittings. It looks as though the article had been conceived with the idea of being before the public ere these bodies met, and there are some points on which the writer would now perhaps slightly modify what he has said. The gravamen of the article is a charge against the "Liberals," or Broad Churchmen of the Northern Establishment, for holding to an inconsistent position, while yet they decline to take any practical steps to make it more consistent and intelligible. In this, however, they only act as staunch Churchmen in times of transition have always tried to do—to wait and temporise and trust to political influences to remove their difficulties instead of making a clean breast of it and taking honest action on their own part. Considering this, the writer might perhaps have refrained from some of his drives at Dr. Wallace and Principal Tulloch, and have dealt a little more sharply with the inconsistencies of what he calls the more "moderate Liberals," "best represented," as he says, "by Dr. Norman Macleod, and Dr. Smith of North Leith." They have been active in this matter of the abolition of patronage; and they have endeavoured to keep up a better feeling towards Dissenters, that is true; yet occasionally the cloven foot has shown itself under the cloak of friendship in their case, when any question of right pressed close home; and they have certainly not been wanting in their own kind of overbearingness. It was one of this party who asserted his rights to visit every person in his parish in face of the representations of the ministers of other denominations that he should except members of their flocks, and that not so very long ago. They, too, have been a little guilty of the sin of waiting for outside influences to determine their line of action. Was there any word of a real movement for the abolition of patronage till the union of all the non-endowed Presbyterian Churches became a near possibility, and till the Irish Establishment actually began to sigh over its own coming extinction? Did they seek to promote union with Dissenters in other than the most sentimental and patronising terms, until the Establishment itself began

to tremble at the prospect of changes? Why, even Dr. Macleod this very year has spoken of the spiritual independence which has been the one aim of the seceding Churches, in a manner which shows how little he can sympathise with that which constitutes their distinctive ideal; and his manner of doing it, too, arrogates a certain superiority to the Establishment which throws a line of light backward on the fraternal attitude he and his friends have chosen to take up towards their brethren outside "the pale." We are sorry to use harsh words, or words that may seem harsh, towards a man of such attractive and genial character, and such broad sympathies as Dr. Macleod; but we cannot ignore facts if we are to deal with the subject at all.

Dr. Macleod's words depreciatory of the ideal of spiritual independence were, to say the least, as unwise as they were unlucky. Some hope was held out by other speakers in the assembly of a union being ultimately attained between all the Scotch Presbyterian Churches. No man, we believe, would be more glad to see this consummation than Dr. Macleod; but was it politic in him at a time when this was first clearly mooted in the General Assembly as a point to be wrought for and steadily kept in view, to decry, and almost sneer at, the principal of "spiritual independence"?

In very various forms, and with as various correlates, this idea has been held in Scotland, but it is the tradition of the Establishment just as much as it is of the other Churches. Nay, it is historically demonstrable that, whatever may be said as to the varied modifications the State Church idea has gradually undergone through enforced separations, that Church is the best representative of the ancient Church of Scotland, which most firmly upholds the principle of spiritual independence. The Scotch reformers did not manage to make all their principles absolutely clear in their many relations; but this they did make clear, that the Church could only fulfil its office faithfully towards the people so long as it was free from Erastian domination. Mrs. Oliphant puts this well when she says that up till 1843, the Scotch Church had never once really faced the fact of its being an *Established* Church. And why? Simply because it had always, save in what she calls "times of decadence or weakness," asserted in its fullest sense the principle of spiritual independence.

In Scotland, as elsewhere, facts are justifying themselves against all theories. It was surely a beautiful theory, one worthy of being held in reverent admiration, and fought for if needful, that the State should countenance and keep a sphere clear for the Church, and that yet the Church within its own sphere of spiritual jurisdiction should be free—free in her administration, free in her pure, faithful, and peaceful teaching! But the lesson of the centuries, long conned with but half an ear, makes itself heard at last in the clearest of tones. Facts have forced Scotland, very reluctantly, into her attitude of practical voluntarism; and the principle of voluntarism is rapidly growing, and will rise and swell in volume year by year. The tide is setting in, and no Mrs. Partington's mop, such as "liberals" or "moderate liberals" use, will avail to stop it. And here we might use the well-known quotation from Goethe—

Gray, dear friend, is all theory,
But green is life's golden tree.

The voice of the late Assemblies is conclusive upon this point. The representatives of the genuine Establishment tradition, Drs. Begg and Gibson and Mr. Moody-Stuart, were listened to with thoughtful respect, and their speeches, as intellectual productions, were most masterly. But they seemed as though spoken out of a past time, softened down to a murmur by the medium of distance. And as distance always gives a half-pathetic tone to words spoken earnestly, so there was a strain of pathetic and hopeless yielding of the hopes long held, clearly perceptible through the words of all these speakers. The close of Dr. Begg's speech against the Free Church's union with voluntaries was truly touching. It was like the dying farewell of a great fighter, who has no sword to leave in charge of those who follow on his side. Poor Dr. Begg! Who can doubt his earnestness? but, as he said himself, his day is past.

The future great Church of Scotland must be *free*. That is confessed on all hands—the protest which was laid on the table of the Free Assembly by the anti-Union party themselves is the strongest proof of it. It was a last feeble effort, which could not even justify itself by maintaining a threat of separation; and Dr. Rainy's method of dealing with it as laying a positive duty upon the Church to go on in order even to justify her own freedom, was final and complete; the Assembly, by its vote, decisively justifying his deliverance.

The effort of certain of the Established Church leaders to try and forestall the union of the Free and United Presbyterian Churches, by holding out to the old-school Free Churchmen, the prospect of an incorporating union with a purged Establishment, has entirely failed of effect. Some of the speakers in the Free Assembly did distinctly urge a pause in the present negotiations for union upon this ground; but these representations elicited no response; and certainly the ill considered utterances of certain of the Established Union party, will make this result less and less probable in coming assemblies. The truth is, the principle for which the Begg-and-Gibson party in the Free Church so persistently contend, is a purely speculative one; and so, it is very evident, the common sense of the Assembly regarded it.

These movements, whatever may be their more remote effects, have done much in the way of changing the relations of the various parties in the Established Church towards each other. Broad Churchmen this year read overtures (motions from Presbyteries) for union, and this is something better and more hopeful than contemptuous denunciations of the "sects" and declarations that none but State Churchmen can be ministers. But the Establishment has been too long in moving, we fear; there is a stiffness in her joints, a general sense of weariness about her limbs which becomes only more apparent in all these offers of hand-clasping with other Churches. The Establishment must make up its mind to give up much more that is distinctive to her yet, before she can possibly enter an incorporating union such as Scotland has made up its mind to have. It will be happy for her if she can do gracefully and freely what will certainly become a sage necessity with her in the end. But her leading men must not sneer at the idea of spiritual inde-

pendence. They thereby only show themselves untrue to their own Church's history in the past.

Another point is of significance. This is the manner in which this union will in time affect the creed of the Church—that creed which, in so many ways, has had a binding and hampering influence. Evidently the Churches cling to it with a sense of its vast value historically—and its worth in this respect cannot be doubted. But it is a kind of fossilised faith, which will be well enough preserved to Scotland in the Museum of History. This came out in a subdued way in the United Presbyterian Synod's discussion on the motion of Mr. Renton, of Kelso, for a revival of the Westminster Confession, so far as it might be held to countenance persecuting principles. As the Confession is already signed by the United Presbyterians with a formula expressly qualifying this portion of the Confession, it may be presumed that Mr. Renton's motion had an ulterior purpose to discover, if possible, how far the Church was ripe for other changes on its creed than that. The Synod, by a large majority, dismissed the motion on the ground that everybody was already sufficiently protected by the formula. But we are not sure that the majority would have been so great had not the Union leaders distinctly argued that any cutting at the Confession at present would put a serious bar in the way of union; that they could not proceed to touch it without reference to the other Churches holding it; and that after union was attained the creed might then undergo a more thorough revision in all its parts. Presbyterian union has thus a direct reference to that relaxation of the Standard, which has now, as the writer of the article referred to points out, become such a difficult matter to the Establishment, inasmuch as it has no power whatever over its creed, and must submit to Parliament. Here, again, we see how from another point there rise up dangers to the Establishment—dangers of its being completely left out in the cold, with a timeworn creed that it cannot alter by a word or letter, and with no proper intercommunion with more living Churches. In face of all these possibilities, it was surely shortsighted for a liberal member of Assembly to decry "spiritual independence." Dr. Lee used to try a joke in that direction. In his "Reform" he actually says:—

It calls itself the "Free Church of Scotland," as James the Second was the free King of Great Britain and Ireland, when being compelled by the necessity of his conduct to abdicate the throne, he lived at St. Germain's and employed himself in concocting alliances with the enemies of the country, whose constitution he had violated, and of which he still flattered himself he was king. We should pardon a little harmless arrogance in dethroned potentates, especially when their minds are not sustained by the consciousness that they have suffered for their faith.

There is not much fear of Established ministers speaking thus wildly now; yet this leaven works in the minds of good men when they don't know it, and is simply to be mourned over, and, if possible, cast out. No good can come of it. The Free Church was free where Dr. Robert Lee's Church was bound; and that was all its founders would have claimed for it; not that it was a perfect Church, by any means, although that is the error into which their descendants have too often fallen.

Clearly Scotland is on the way towards a freer Church, and in this we wish her all success; and if something more of congregational freedom could but be combined with Presbyterian rule, to which, of course, Scotchmen for long will cling, it might be a very grand and powerful Church—growing more and more vigorous as it gradually includes more and more of the real life and strength of the nation.

ECCELESIASTICAL NOTES.

THERE is no necessity, as we all know, for meeting troubles half way, but it is desirable that we should reflect upon how we should meet an inevitable trouble when it is sure of coming, and its date also is pretty sure. One of the troubles of the next Session of Parliament will be the great question of Primary Education in Ireland. Three years ago a Commission was appointed to consider this question, and it

has at last presented its report, from which, however, three of the Commissioners dissent. The general purport of the report is that education in Ireland is very deficient, almost equally in National, in Church, and Roman Catholic Schools. Upon the simple basis of facts which we can well believe the Commissioners build up an elaborate system of recommendations, suggesting that teachers should be better paid; that, in towns, either the parents or the community should be made to pay for the education of their children; that any suitable school books should be used without reference to the National Education Commissioners; and various minor matters, designed first to improve the style of general education, and secondly, to enlarge the liberty of teachers. We then have the following recommendations concerning the religious difficulty:—

That in places where there is only one school, religious instruction shall be confined to fixed hours. (a.) No child registered as a Protestant shall be present when religious instruction is given by a Roman Catholic. No child registered as a Roman Catholic shall be present when religious instruction is given by a person who is not a Roman Catholic. (b.) No child shall be allowed to join in or to be present at any religious observances to which the child's parents or guardians may object. (c.) The school-books shall be such as have been allowed by the National Commissioners of Education for use in a mixed school. (d.) No religious emblems should be exhibited during school hours. That the inspector shall not examine into the religious teaching or instruction in any school, but he shall ascertain whether the rules are duly observed. That when there have been in operation in any school district, or within any city or town, for three years, two or more schools, of which one is under Protestant and one under Roman Catholic management, having an average attendance of not less than twenty-five children, the national board may, upon application from the patron or manager, adopt any such school, and award aid without requiring any regulation as to religion other than the following:—Such schools, recognised as separate schools for a particular religious denomination, shall be subject to prohibitions. The recognition shall be terminable upon a twelve months' notice.

Besides this, there is a specific suggestion with respect to the training schools, the effect of the adoption of which would be to hand them nearly altogether over to the Roman Catholic Church. It cannot, in fact, be concealed that, considering the state of society in Ireland, the general effect of the above recommendations would be to put an immensely increased power into the hands of the Irish Roman Catholic priesthood, and to make the Irish schools much more denominational in character than they now are. Of course there are Conscience Clauses, but if such clauses are of little use in England, of what value are they likely to be in Ireland? This is one question; the next is, if we continue to sanction denominational education in England, how can we refuse to sanction it in a country where nearly all the members of the class who stand in need of assistance belong to one denomination? In five-sixths—we dare say—of the primary schools of Ireland there is no necessity for a conscience clause, and to offer it in paper, as the Commissioners have done, is simply to offer what will never be wanted. The attendants at these schools are Roman Catholics, who, by the recommendations of the Commissioners, would be allowed to teach exactly what they liked, and from what books they liked. That is to say, the present national system would be converted into a mainly Roman Catholic system, by which the Church of Rome in Ireland would be endowed with about a quarter of a million sterling a year to educate her own children in her own doctrines. This is the substance and gist, and this would be the effect of the adoption, of the Commissioners' recommendations, and the sooner we make up our minds how we shall deal with them—supposing that they should take the shape of a Government Bill—the better.

The Rev. Edmund Ffoulkes, who, many years ago, with John Henry Newman, Archbishop Manning, and others, left the Established for the Roman Catholic Church, returned, on Sunday last, to his original faith. The circumstance would have been of very little significance, and have occasioned little notice, but for the recent publication by Mr. Ffoulkes of three very able letters against the modern pretensions of the Roman Catholic Church. As soon as the first of these letters appeared, Roman Catholics said, and said quite correctly, that Mr. Ffoulkes ought not to remain in their Church. He appears not to have grown much—perhaps it is hardly to be expected that he should—during the long time of his communion with the Church of Rome. He confesses that he made a mistake, and he now thinks that the Christian character developed in that communion is not different in kind or degree to that which "was or might be developed in the Church of England." He has not revolted from what he formerly believed; he simply believes it more strongly than he did. We should say that, although he has now reverted from the Roman

Church, he is less of a Protestant than he was just before he entered it. What he is chiefly convinced of is the fact that the Church of Rome must be reformed, and it would not let him reform her; that the Church of England is in a righteous position, and that her clergy possess the "reality of sacramental administration." He is a Sacramentarian and a Tractarian still. However, Mr. Ffoulkes has shown something like heroic courage, first in attacking the Roman Catholic Church when he was a member of it, and secondly in leaving that Church when she declined to listen to his arguments and his advice. His secession is not, we apprehend, the beginning of any important movement. It has arisen from personal acts and personal relationships, and will, we imagine, be followed by none.

The Advowson Market seems to be in an especially active state. Two clerical agents say that they have 260 livings for sale. There were fourteen livings advertised in yesterday's *Times*, from which a person of any taste or no taste at all, any theology or no theology at all, might satisfy himself. There is one in Hampshire, "beautifully situated," which you may have for 2,000*l.*; another, in one of the best Eastern counties, with good society, and worth 840*l.* a year, which you may have for 8,500*l.*; and another delightfully situate in Bucks, and in the midst of the "best society." One in Herefordshire, besides being picturesque, has a "very small population." None of these, however, possess the great advantages of one which we saw advertised last week, where, after the scenery, the society, and all that it is usual to enlarge upon in these advertisements had been described, came the charming and attractive words, "No Dissent." One can imagine what a rush there must have been to the office of the agent who had this living for sale. "No Dissent!" Why the living was worth as much again as any other living. "No Dissent!" What a comfortable, easy place! No competition; no necessity for exertion; everybody baptized and everybody "regenerated," not one heretical unbaptized little heathen in the whole place. It surely couldn't have been Archdeacon Denison's living? Hitherto, from the Archdeacon's own description, it has always struck us that East Brent must be the paradise of a Churchman. There is, or was, "no Dissent" there: the Archdeacon won't allow it. Is it possible that there are two such happy places in this kingdom?

Mr. Bowstead, a Government School Inspector, yesterday took the Bishop of Llandaff in hand because the Bishop had recently stated that there has been a vast amount of exaggeration as to the degree of objection entertained by Welsh Dissenters to Church Schools in Wales, at the same time suggesting that Mr. Bowstead's statements upon this point ought to be received with caution. This is enough certainly to put a man slightly out of temper, and Mr. Bowstead shows that the Bishop's letter has had this effect upon him. He fully vindicates his claim to be believed; and fully proves that the Nonconformists do object, to the degree that has been stated, to the education of their children being conducted by Churchmen, and having done this he might have been content. But he is satirical and abusive, and nearly spoils his otherwise very effective letter. However, there should be no room for controversy upon this point, and there is scarcely any honest room for it, especially between two Government servants whose means of special information ought to be as perfect as they are unquestionably extensive.

About a hundred and fifty years ago Bishop Hoadley preached a sermon in the Chapel Royal, St. James's, on the Spiritual Nature of the Kingdom of Christ, which created a great sensation and gave occasion to a wide-spread controversy. We daresay that no Anti-State Church sermon has been preached in that courtly edifice until one was preached there on Sunday week last by the celebrated Ritualistic clergyman, Mr. Body, of Wolverhampton. A correspondent of the *John Bull* who heard this sermon, describes it as admirable and eloquent discourse, but he naturally expresses his regret that Mr. Body should have advocated with "not a little warmth, the separation of Church and State." The same journal informs us that, on the same Sunday, the Rev. Orby Shipley concluded a series of sermons at St. Alban's, Holborn, "against the union of Church and State." It is remarked that the preacher's "language towards the powers that be is said to have been unparalleled, and agitation for the separation of Church and State has been distinctly recommended."

Another "step towards disestablishment," and described as being a "long" one as well! The maker of this step is, it appears, not any member of the Liberation Society, any Premier, or Solicitor-General, or Home Secretary, acting in connivance with that Society; but no less exalted and reliable a personage than the Bishop of Winchester. The charge is brought against the Bishop in an elaborate letter to

the journal from which we have just quoted, relating to the Sequestrations Bill. This Bill has already been described in our columns. In commenting, a fortnight ago, upon the Bishop's speech, we directed attention to the doctrine laid down by his lordship respecting a benefice being the property not of the clergyman but of the parish. The writer of this letter looks at the Bill much in the same light, and says that "The help to disestablishment from changing every benefice from a freehold into a trust is very obvious. The Irish Church Act, coming at an earlier stage of the Revolution, was obliged to accept the opposite principle. It respected the freehold property of incumbents and patrons, but treated the rights of the people as a piece of rhetoric. I Mr. Gladstone had only known of this new trust doctrine he might have taken another view of the 'concurrent endowment' question." The last sentence is, of course, badinage, but there can be no doubt of the force of the first. There is a very great and vital distinction between a freehold and "a trust."

THE DUKE OF ARGYLL AND PATRONAGE IN THE SCOTCH CHURCH.

At one of the sittings of the Assembly of the Established Church of Scotland the following letter was read from the Duke of Argyll:—

Argyll Lodge, London, May 26.

Rev. Sir,—I observe by the papers which have reached me this morning that a motion pledging the General Assembly of the Established Church of Scotland "to use all prudent and constitutional means to obtain as speedily as possible a measure for the alteration of the law of patronage" has been carried by the large majority of 241 to 68. Looking at the representative character of the General Assembly, not only as regards the clergy, but as regards the laity; taking also this division in connection with the vote of previous Assemblies, and with the whole history of patronage in Scotland, I cannot doubt that the decision of the Assembly represents the settled feeling and the deliberate opinion of the Church. Under these circumstances, I deem it to be my duty as a member of the Established Church and also one of the principal holders of patronage in Scotland, to intimate to you my willingness to acquiesce in that opinion, and by desire to render whatever service it may be in my power to render towards a satisfactory solution of the question. Whatever may be the position and character of patronage in a purely legal point of view as a "right of property," I have never been able to consider it in any other light than as a trust for the good of the Church, to be dealt with in complete subordination to the general welfare and contentment of its people. If, therefore, in deference to legal considerations, any measure which may ultimately be adopted should involve compensation to patrons, I should be ashamed, in my own case, of treating such compensation otherwise than as a fund sacred to the service of the Church, and due for the support of its spiritual ministrations. I have been accustomed to attach some value to patronage as a convenient initiative in the appointment of ministers, and any substitute for it will require very careful consideration. But, speaking for myself alone and for none else, I shall feel little satisfaction in the exercise of patronage after it has been condemned by the general voice of the Church; and I am prepared to acquiesce in any alteration which, on mature consideration, may be deemed wise and safe in the interests of its people.

I have the honour to be, rev. Sir, your obedient servant,

ARGYLL.

The Rev. the Moderator of the General Assembly of the Church of England.

The letter was received with loud applause, and a committee was appointed to prepare a reply. The following answer, prepared by the committee, was adopted by the Assembly, and signed by the Moderator:—

My Lord Duke,—I have had the honour to receive and to communicate to the General Assembly of the Church of Scotland your Grace's letter of the 26th inst., addressed to me as their Moderator. I am instructed by the General Assembly to convey to your Grace their deep satisfaction that you should have so well understood the feeling and opinion of the Church on the important question of patronage, and to tender to your Grace their thanks for your most prompt and friendly recognition of their recent decision. The General Assembly are also most grateful for the tender of your Grace's valuable co-operation towards a satisfactory solution of the question, and for the munificent contribution to the service of the Church and to the support of its spiritual ministrations contemplated by your Grace in the event of legislation on the subject. I can assure your Grace that the General Assembly and the Church are deeply sensible how necessary it will be to exercise the utmost care in preparing any substitute for the existing initiative in the appointment of ministers. The General Assembly feel it to be a great encouragement that a nobleman, one of the principal holders of patronage in Scotland, should at so early a stage in the settlement of this question have come forward to express his willingness to acquiesce in the opinion of the Church, and, notwithstanding the views he has held as to the value of patronage as an initiative, to deal with the important rights held by him in complete subordination to the general welfare and contentment of the people. The Assembly hope with some confidence that the example of your Grace will be followed by the many holders of patronage, who have in the past so worthily exercised the right they possess.

THE CHURCH GOVERNMENT QUESTION.

On Wednesday night a public meeting was held in the schools, York-street, Bryanston-square, for the purpose of adopting a plan for the formation of a Church Council for the congregation and parochial district of St. Mary's, Bryanston-square. The chair was taken by the Rev. Mr. Freemantle, the

rector; and on the platform were Mr. Baron Pigott, Earl Lichfield, Mr. T. Chambers, Q.C., M.P., and Mr. G. Hanbury. The regulations for the formation of the Council as prepared by the Parochial Committee were, first, to the effect that a Council be formed to co-operate with the rector in the management and control of the arrangements in the church and parish. The topics to which this rule will apply include the mode of conducting the ordinary services, the amount and character of the singing, the use of hymn-books, the manner of administering the Holy Communion, arrangements of the church as a place of worship for the benefit of all classes, and the charitable relief of the poor. No proposal to take effect which shall not have obtained the consent of the rector, and of either the majority of the whole Council, or three-fourths of those actually present. The other regulations point chiefly to the constitution of the Council, in which four classes are to be represented, viz., the congregation, the resident gentry, the trading classes, and the mechanics and labourers. The CHAIRMAN, in opening the proceedings, said it was highly important to get the laity to co-operate with the clergy in the management of Church affairs, and it was with a view to bring that about that the regulations had been framed, and the present meeting called. Mr. WOODHOUSE, in the course of some remarks, said he feared Dissenters would join the Council. Mr. THOMAS CHAMBERS, M.P., said he had come forward to support this movement because he felt there had been for too long a time a divorce between the laity and the clergy of the Church. It was a matter which ought not to be allowed to exist any longer. The Church of England lost ground every day through the existence of this state of things. He had come to wish them all God speed in their endeavours to put the Church of England to work as a Church—not as a set of ministers, deacons, bishops, archbishops, vicars, and deans, but as a Church of God as a whole, and to emulate in this respect, so far as co-operation between the clergy and laity went, the Roman Catholics and the Dissenters. He begged to move:—

That, having heard the plan proposed for the formation of a Church Council, this meeting pledges itself to use its best efforts to carry it into effect.

Mr. NORTON seconded the resolution, which was carried with two dissentients. Mr. Baron Pigott said it was to advocate the principle of this movement he had come forward. Men left the Church of England because the Church would not give them anything to do. He should be glad to get rid of the name of the Church of England—it was a mischievous name. Call it the Church of the People, or, better still, the Church of Christ. (Cheers.) This movement was calculated to break down the barriers between Christians, one of which was the name Church of England. They all only differed about form and liturgy. He hoped that this movement would be successful, and that Parliament would relax the strict rules which bound down the Church of England, and leave something to the discretion of the rector, and let the people of the parish regulate forms and ceremonies—he would almost say liturgy. (Hear, hear.) The great evil was that the Church of England, of which he was a member, although he held his objections, went on sturdily on its way, and would not allow the people to pray their own way in congregation. He verily believed that was a glaring, startling, and enormous absurdity. The Dissenters had seen it long ago, and so had Churchmen. Again, he asked, when did a Church-of-England man find it convenient to speak to his neighbour of the name of Christ? His own friends had never found it convenient to do so, but coming out of church he had often been asked to his disgust, "Are you going to hunt to-morrow?"—"Have you any money in the funds?" The learned Baron then moved a resolution appointing a committee to carry out the election of the Council. Mr. G. HANBURY seconded the motion, which was carried, and a vote of thanks to the Chairman closed the proceedings.

IRISH EDUCATION COMMISSIONERS' REPORT ON EDUCATION.

(From the Daily News.)

In the month of June, when Mr. Gladstone has reckoned up the remaining hours of the session, and is preparing to surrender bills that have cost him much time and solicitude, comes the report of the Irish Education Commission, too late to help us in the great difficulty of the day, though perhaps soon enough to quicken apprehensions which have already found expression. The report cannot, by any reasonable extension of the figure, be said to lie in a nutshell. It runs to 240 pages, of which even its conclusions and recommendations occupy 128. Moreover, it is the report only of the majority, two Presbyterian members of the Royal Commission and a Liberal Roman Catholic, Sir Robert Kane, the President of Queen's College, Cork—being dissentient, and offering separate reports. It will be seen, therefore, that we have not here one of those authoritative and convincing papers which have once and again issued from the labours of Royal Commissions, and which, dealing with a perplexed subject, have satisfied the most doubting minds by attesting the unanimity with which men of different associations and modes of thought had arrived at a common conclusion. Perhaps this result—in itself, according to ordinary rules, undesirable—is not to be regretted, as the divergence of opinion among the Commissioners will throw legislation, when the time for it arrives, more entirely upon the evidence which they have collected.

A glance at the concluding recommendations shows that the Commissioners, or a majority of them, are prepared to go the whole length of recommending the adoption of the denominational system in

Ireland. It is probably with a view to remove, or seem to remove, one obvious objection which has often been made to such a proposal, that they lay it down as "the duty of managers to meet the Government subsidy with some local aid." It appears to be thought that this measure is necessary in order that the Irish system may be assimilated to that which prevails in England. Local aid may either be voluntary, or have its origin in rates; but although the proportion it should bear to the grant made by the Commissioners of National Education is to be fixed, the local aid itself may be wholly remitted, under certain circumstances, so that a denominational school may come to be mainly supported by the National Board. "All schools," it is broadly laid down, "open for instruction of the poor under proper management, may receive aid from the National Board" on certain conditions; and the one condition relating to religion is, that the schools shall be "such as all children can frequent without interference with their religious belief." That is what we understand in England by the denominational system with a conscience clause. In pursuance of the same order of ideas, the distinction between convent schools and ordinary schools is to cease. The rule which prohibits members of one religious community having more than one school is to be repealed; the rule prohibiting aid to monks' schools is to be similarly repealed; and the Christian Brothers are to be admitted to the full benefits of the National system. Together with these recommendations we find some which would doubtless, in the working, tend to improve the quality of education in Ireland. Thus Mr. Lowe's principle of proportioning payment to results is recognised by giving each teacher, besides a fixed class salary, an addition according to the number of children whom the inspector, after individual examination, can pass as having made satisfactory progress during the year. Another proposal will not so favourably commend itself to those who have a practical knowledge of Ireland and the influences of Irish society. If there is one thing more than another to be desired, it is the growth of a race of well-qualified teachers, whose career shall be assured to them by superior authority as long as they behave well and do their duty. The Commissioners, however, propose that the local managers shall have absolute power over the teacher, to dismiss him at their will. Should the managers dismiss a teacher for a reason which, to the Board, did not seem sufficient, the latter would have power to award him three months' salary; but his place would be lost, for the Board would not reinstate him.

There will be plenty of time, however, to consider these and all the other recommendations of the Commission, should the Government think them of sufficient importance. Any action in the present session is altogether out of the question. In the recess, Mr. Gladstone will have time to look over the subject with Mr. Chichester Fortescue, when perhaps he may come to the conclusion that the subject is not ripe for legislation. Such a conclusion would, indeed, have very much in the present condition of Ireland, of Parliament, and of England to justify it. We are now in the second year of a series of legislative changes, each of which is calculated to modify Irish opinion and feeling almost to the extent of a revolution. The Irish Church question and that of Irish Land Tenure may be said in a certain sense to form two halves of one whole, and there was reason in the proposal to deal with one immediately after the other. Before August the Irish Land Bill will be carried, for the Lords will not for the second time within a year place themselves in antagonism to the Commons; and then we may hope to see the Irish people settling down to work out the two Acts into their consequences. Religious equality between voluntary churches should satisfy sentiment, and security of tenure should give courage and confidence to the practical agriculturist. If history and experience are not given to mislead mankind, we have reason to expect important social developments from reforms of great magnitude; and it will be wiser to await their result with a certain patience than to plunge headlong and prematurely into the discussion of topics which have never yet been agitated without evoking strong manifestations of discordant opinion. As far as the judgment of England is concerned, we believe that it will be against legislation of an organic kind for Ireland until Irish opinion has had time to collect and manifest itself under the new circumstances which the recent action of the Legislature has tended to create. We all hope that a new day has dawned for Ireland; and it would only be prudent to postpone the consideration of Irish matters not of pressing urgency until we know what views and wishes New Ireland has to express.

According to the thirty-sixth report of the Commissioners of National Education in Ireland, there were, at the close of 1868, 6,586 schools in operation, having on their books 967,563 children, with an average daily attendance of 351,853; at the close of 1869, the number of schools was 6,707, having 991,335 children on the rolls, and an average daily attendance of 358,560.

SURREY CONGREGATIONAL UNION.

The summer meetings of this body were held at Surbiton on the 31st of May, in the new and commodious Congregational church in Surbiton Park. There was a good attendance of members and visitors from various parts of the country. After a devotional service in the morning, the chair was taken at noon by the President for the year,

Mr. CARVELL WILLIAMS, who referred to some facts which he thought suggested that Congregationalists should carefully consider their position, and their present and proximate duties. They had lately achieved a great triumph, in connection with

the Irish Church; and though it would not be affirmed that their views in relation to the spirituality of Christ's kingdom, and to Christian willinghood, were, as yet, generally accepted, the political side of their principles had taken so strong a hold on public opinion that the idea of religious equality was becoming dominant, and what was termed Dissenting grievances had been so reduced in number, that there would soon be nothing left to assail but that which lay at the root of them all, and would still be the greatest grievance of all, the existence of a national Establishment. By some it was thought possible to secure perfect religious equality without disestablishment, and hence the comprehensive theories broached by Broad Churchmen. Those theories would not, he believed, be successful, but they would, for a time, influence both legislation and opinion, and were even now exerting a subtle influence on Nonconformity, so that there was now Broad Dissent, as well as Broad Church; and, though both were doing some needed work, they were in danger of running into new, while escaping from old errors. From their changed political position, Nonconformists were no longer impelled to the extent they once were by the old feelings and motives which influenced them, nor had they to encounter the same difficulties. What was to be the effect of the new régime? Was languid self-satisfaction to take the place of enterprise, and "Soul, take thine ease" to be their new watchword? That would be to endorse the libels of their foes, and to show that they had struggled heretofore for themselves, rather than for their Master and His truth. Congregationalists had taught some useful lessons to the Episcopalians and other connexional bodies—was their teaching power exhausted, and were they to rise no higher, when no longer subjected to the repressive influences, and to the restrictions, on the narrowing effects of which they had been ungenerously taunted by those who had exposed them to disadvantage? The next generation would have fewer excuses for shortcomings than their forefathers, and, if their greater opportunities were wasted, they would prove themselves to be a degenerate race. Only dreamers of dreams could, he thought, anticipate that, even in the event of the disestablishment of the Church of England, that Church would so far accept the principles of Congregationalism as legitimately to absorb it, and the world would indeed wonder at the fusion of the old self-sustained and self-governed communities into one but just emancipated from the thralldom of the State. Other and far higher considerations might be urged in counselling Congregationalists to prepare for a great future, rather than for extinction, however honourable or painless, and they were to be found in the irreligion of the great mass of the nation, for whose evangelisation the efforts of all Churches combined were at present inadequate. "Go forward" should, therefore, be the cry rung in their ears. While abandoning the accidental and the temporary, let them hold fast to everlasting truths, and consecrate their energies afresh to both the renovation and the extension of their work.

The Rev. F. STEPHENS, one of the secretaries, then read a report of the work of the Union during the past six months.

The Rev. G. McALL described some special evangelistic services just held in the lower part of the county, which had been of a very gratifying character.

Mr. BUCKLEY, the treasurer, having made a statement respecting the finances, and a discussion having taken place thereon,

The Rev. J. G. ROGERS moved a series of resolutions on the Education Bill. They expressed the opinion that the Government amendments were inadequate, and proceeded thus:—

That the Union maintains it to be the duty of the State to confine its interference with education to secular instruction; but recognises the fact that public opinion is not yet in favour of the exclusion of religious teaching from public schools, and also that some concessions are due to the managers of existing schools. It, however, feels it to be a duty on the part of Nonconformists strongly to insist that none of the schools created and managed by school boards shall be of a denominational character; as also, that in all such schools, the use of Catechisms and other denominational formularies and the inculcation of denominational tenets shall be absolutely forbidden by law.

The remaining resolutions referred to practical action.

Mr. ROGERS expressed regret that many Nonconformists had been vacillating and inconsistent in dealing with the question, and said that Mr. Gladstone had shown himself to be better acquainted with its merits than some of the gentlemen who, in the name of Nonconformists, had lately waited on him. He did not believe the Government had anything to do with teaching the people, but on the ground of political expediency, and not of conscientious principle. He was perfectly clear on one point, that they had no right to interfere with religious instruction. The question was, whether national education was to be of such a character as to compel them to say that at any cost they would have nothing to do with it; or whether there would be such a compromise as to enable them to go into it as citizens. There might be such a national system as they could not go into; and he was inclined to say if the bill as originally drawn was to be the bill as passed, they would be put in that position; or they should be obliged to offer a determined opposition to it in every vostry meeting and in every local gathering where they could get a stand. He saw no logical conclusion they could come to other than that, if the Government ought to confine its interference entirely to secular instruction, religious instruction, of whatever character, had no business in the national school. (Cheers.) Mr. Gladstone's remarks last week, which were deserving of most

careful attention, indicated that the Government had got at the root of the difficulty. Gentlemen came to him and said, they wished that there should be no creeds, no catechism, and no formularies; but they wanted the reading of the Bible, and the teacher was to be limited to explaining the text, as if it was not quite as possible for a man to instruct children from a creed in his head as in his hand. (Hear.) Still this was quite overlooked; and these gentlemen seemed to have great confidence in the good sense and impartiality of the teachers—very much more confidence than Mr. Gladstone had. Well, Mr. Gladstone said, "Granting that this is undenominational, what is to be done with the Roman Catholics, if they have to pay for religious instruction in which their children do not participate? Would Nonconformists like to pay for a religious teaching to which they conscientiously objected?" He happened to meet two or three Liberal members yesterday, who thought that, on the question of rights of conscience, majorities should govern minorities. Another gentleman, when he was speaking of the Unitarians, said, "Oh, the Unitarians dissent from the creed of Christendom." The Bishop of Winchester might say they themselves equally dissented—(laughter);—but that was a kind of talk that men drifted into when they left the strong moorings of principle, and were carried away by the current of expediency. (Hear, hear.) The simple question they, as Nonconformists, had to deal with was—having taxes raised from all classes of the community, were they going to appropriate those taxes for the support of the religious instruction of only a portion of the community? He saw but one solution of the difficulty. He protested certainly against a sectarian and denominational character being given to the teaching.

The Rev. A. MACKENNA, in seconding the resolutions, said it seemed to him that the position Mr. Rogers had indicated, that of secular education, was a position in which a man might feel certain he would occupy to-morrow the position he occupied to-day. The old position occupied in the Crosby Hall Lectures—that Government education was objectionable—was perfectly intelligible and consistent; but they had been beaten on that question; the nation had decided against them; and the thing that remained was secular education. He adhered to secular education on religious grounds. It seemed to him that nothing could be more fatal to any religious education, or any true appreciation of the character of the Bible, than those concessions to popular opinion that were sometimes made. That the Bible should be read for the sake of Hebrew classics, for the sake of its history and poetry, was a thing which they, as Christians, could not approve. He thought they could agree on the basis of these resolutions. He earnestly hoped they would not allow themselves to be split into factions; or they might find themselves sticking by the rag of an old flag until the army of the people had left the field where they were standing, and they found themselves out of the combat altogether. That happened once, and it would be so again, unless they could say, "We will yield to popular feeling about the rate; but we will not yield to religious instruction being supported by State funds."

The Rev. G. S. INGRAM had a very strong objection to allowing the State to assist in education at all. He had never been able to find a single individual, grown up, who had ever received his first religious impressions in a day-school. He would exclude the Bible from the day-school; he thought it was not calculated to beget a want of reverence for the Word of God to make it a school book. Instruction in religion belonged to the Church, and not to the State. Therefore, he thought the only true and solid ground for them to take was this—that as the State had nothing whatever to do with teaching religion from the pulpit to grown-up people, so it ought not to have anything to do with the teaching of children in the matter of religion. If they, as a Union, were to do anything, let them give explicit expression to the principles they held. If they read a Protestant version of the Scriptures, they were unjust to the Roman Catholic; and if they read the New Testament, they were unjust to the Jew.

The Rev. J. WHITING, of Croydon, expressed himself in favour of the resolutions.

The Rev. J. MARCHANT thought the Bible was one of the mightiest elements in the education of the people possible. Whilst he did not agree with the resolutions proposed, he should not feel it his duty to vote against them.

The Rev. G. INGRAM then moved, and the Rev. J. SINCLAIR seconded, that the following be substituted for the resolution quoted above:—

That the Union, believing that the Government is not justified in interfering with the religious instruction of the people, strongly insist that in all schools established or aided by local school boards out of the rates, no religious instruction should be allowed.

Mr. STEPHENSON pointed out that the word "religious" was a great deal too vague. It meant to exclude the Bible and creeds; but it did not mean to exclude all religious teaching—that was simply impossible. Every history of England was written with a religious bias; and if they wished to exclude any books that were religious, there were many books besides the Bible that would come under that category—as, for instance, Milton's "Paradise Lost." With regard to the exclusion of the Bible from schools, he was one of the minority. He believed it was altogether a mistake. No school education was, in his opinion, complete without the study of the Bible. On that ground, and as a ratepayer and a citizen, he should object to the exclusion of that book.

After Mr. ROGERS had replied, and the CHAIRMAN had pointed out that both the resolution and the

amendment affirmed the same principle, but that the former suggested a policy which the latter did not, a show of hands was taken and the resolution was carried by a large majority. The others were adopted unanimously.

A petition in support of the University Tests Bill was adopted on the motion of the Rev. G. INGRAM and the Rev. P. J. TURQUAND, and after the Rev. J. Hart of Guildford had been chosen President for next year, the company adjourned to the lecture hall belonging to the church, to partake of an elegantly served collation. The Rev. A. Mackenna presided, and after speeches on other topics by the Rev. W. Knibb Lee, Rev. A. Buzacott, Rev. P. J. Turquand, and Mr. Bidgood, Mr. W. M. HUTCHINGS read a paper on "The Social Life of the Church," and the Rev. J. PILLANS spoke on the same subject.

In the evening a public meeting was held, the president in the chair. Addresses were delivered on "The Development of the Evangelistic Resources of Congregational Churches," by the Rev. J. HART; on "The Church and the Young," by the Rev. A. HANNAY; and on "Christian Giving and Spending," by Mr. F. ALLPORT.

THE COUNCIL OF ROME.

The *Mémorial Diplomatique* publishes a telegram from Rome announcing that it has been definitely resolved to prorogue the Œcumenical Council from the 1st of July to the 15th of October. According to this intelligence the Feast of St. Peter (June 29th) is to be celebrated with extraordinary pomp, and the definition of the Dogma of Infallibility will be solemnly proclaimed on that day. Not only will the facade and dome of St. Peter's, with the other public buildings, be splendidly illuminated, but also the whole of the city. The fireworks to be exhibited on the Pincian Mount will comprise one magnificent piece symbolising the promulgation of the dogma of Infallibility.

In Saturday's sitting of the Council, by a previously concerted manœuvre of the extreme party, advantage was taken of the interruption of Mgr. Maret, by the Pontifical legates, to propose that the Assembly should declare itself sufficiently enlightened to vote the close of the general discussion upon the scheme on the primacy and infallibility of the Pope. The minority energetically protested, but the close of the discussion was voted by rising and sitting amid great confusion. Upwards of forty Fathers, who had inscribed their names to speak, were thereby prevented from delivering their addresses.

The sitting of the 25th was opened by an oration of two hours' length from Dr. Manning, Archbishop of Westminster, delivering his well-known opinions in eloquent but moderate language. The discourse elicited the plaudits of the majority, whom it inspired with its own enthusiasm. Dr. Manning based his arguments upon his own experience before conversion, his impressions and sentiments with regard to the doctrine of Infallibility; and judging others by himself, and applying his former impressions to all Anglicans, and his present views to all Catholics, he insisted that never was a definition presented with more opportuneness. The Bishop of Galway spoke briefly and moderately in favour of the definition. He was followed by Dr. Clifford, Bishop of Clifton, whose speech dealt the propositions the heaviest blow they have yet received. In fervid and eloquent language the learned prelate reviewed the dogma from every point, and, as it were, cut it in pieces, proving it was at variance with Christian principles. Dr. Clifford accused the Archbishop of Westminster of bad faith in his treatment of the question. He said that Dr. Manning mentioned only the truths which pleased him, and touched but lightly, or tried to alter or distort, whatever did not conform to his secret wishes. He pointed out the prejudicial effect which a declaration of infallibility would produce in England, and assured the Fathers that, although six months ago those dangers might have been regarded as fanciful, yet now no one who used his eyes could fail to see that unhappily they were unmistakable realities.

The *Gazette de France* states that when the Archbishop of Paris (Monseigneur Darboy) spoke lately in the Council great interest was shown by the prelates, many of whom left their seats to approach nearer to the speaker. The speech is described as having been most earnest and effective. The Archbishop began by energetically protesting against the violent and irregular introduction of the question of Infallibility, which has caused the important labours of the last five months to be completely cast aside. Monseigneur Darboy then proceeded to attack the *schema* itself, and especially the chapter relating to Infallibility, and argued that the question had been wrongly raised, that it was submitted in an equivocal form, and demanded that its authors should give explanations. No mention of Bishops is made in the chapter, only the Pope is spoken of, and yet, said the Archbishop, "you do not ask for a separate Infallibility. The word 'personal' does not suit you, as you have declared. It is time, therefore to know what is meant. The Bishops, the Catholic Episcopacy, are they to count for anything or nothing in definitions of faith?" The *Gazette de France* adds that "at the termination of the sitting several Infallibilist Bishops declared that after such a speech it was evident that the definition would do more harm than good, that it would be better to leave things as they are rather than run the risk of bringing the Church into danger."

Writing on the 30th ult., the *Pall Mall Gazette's* Roman correspondent says:—"The day before yesterday a violent scene took place in the Council, on the delivery of a speech by Monsignor Vérot, Bishop of Savannah, United States; the orator of the Ame

rian episcopate. This discourse, pronounced in a voice audible through the hall, vehemently assailed the dogma of Infallibility, declaring that all the Bishops who voted in its favour would be guilty of sacrilege. The majority met this imputation with protesting cries, and the clamour became so furious that the President Legate rang his bell, and called on the speaker to retract the expression. Supported by Monsignor Strossmeyer, the Bishop of Savannah refused, maintaining that he was entitled to express his conscientious opinion. He said he was the citizen of a country where every opinion was free, and that, trained in freedom, he would preserve his independence even in the Ecumenical Council. Monsignor Senestrey, Bishop of Ratisbon, spoke with equal force, but in more guarded language, against the dogma, affirming that he expressed the sentiments of the vast majority of German Catholics. The Bishops of the minority are now acting in concert with the Ministers of the Catholic Powers. Conferences have been held both at the Austrian and French Embassies, and it was finally arranged that the Bishops should sign a collective note to the Pope, protesting against the promulgation of the dogma. But I am persuaded that the opposition will be useless."

Since these sittings several of the opposition bishops are said to have gone over to the majority. A great many bishops have left Rome, altogether more than a hundred; but recruits daily arrive, so that the Council keeps at much the same number. The absentees leave their proxies with the leaders of their party.

A confidential letter from Baron Arnim, the Prussian Minister at Rome, to Cardinal Antonelli, in support of the French Memorandum on the Ecumenical Council, has been published. The letter, which is dated May 23, speaks of the "serious apprehensions" which prevail in Germany, and states that "men are terrified at the thought that certain votes of the Council, passed against the all but unanimous resistance of the German Bishops, might produce painful consequences by causing endless struggles to tender consciences." Prelates have found it impossible to adopt the views which seem to be prevalent in the Council.

Through documents published in the journals, and the authenticity of which has never been contradicted, our bishops have acquitted themselves of the duty devolving upon them, and pointed out the lamentable results to be apprehended were the supreme authority of the Church and the majority of the Council, heedless of a considerable minority, to enact certain decrees, which, in the shape of dogmatic definitions, would alter the extent of authority belonging to each grade in the hierarchy respectively, and at the same time affect the mutual position of the civil and ecclesiastical powers. These decrees, far from being a vague menace to be carried out at some indefinite time, seem specially intended to revive and invest with a new dogmatic sanction certain ancient claims of the Papacy, long known to the world, and always repudiated by the secular society of all ages and nations. To proclaim these principles to-day from the Papal chair, and maintain them with all the various means of persuasion at the disposal of the Church, would, we fear, disturb the entire relations between Church and State, and bring on a crisis which the Papal Government, being less able to judge the intellectual tone of our country than ourselves, has, notwithstanding its traditional wisdom, perhaps omitted to take into account.

The attention of the Holy See is particularly directed to one point:—

In Germany Catholic and non-Catholic Christians are obliged to live peacefully side by side. Amid daily relations and habitual contact, a tendency has arisen which, without removing differences, yet has inspired a hope that all the vital forces of Christianity might some day be united in a common struggle against errors the influence of which the world experiences to-day, to the great injury of religion.

Now, it is to be dreaded that this movement of approximation between the different creeds will be forcibly interrupted, were events to prove that the principles combated by our bishops and public opinion alike, with all the arguments suggested by the necessity of vindicating our national existence against interference, could obtain the victory in the deliberations of the Council to the extent of being imposed on the world as a guide in matters religious, and, as a natural consequence, in matters political also. In the triumph of these principles our population—it is impossible to shut one's eyes to this fact—would see the revival of the struggles of the olden time. It would decline to have its apprehensions allayed by the argument that there is nothing to prevent its politics remaining independent of what is taught and inculcated as a duty of religion.

In such a case the Federal Government, which has been already reproached with improper delay in opposing those which, rightly or wrongly, are called the projects of Rome, might no longer have that liberty of action in religious matters of which it has so long availed itself for the benefit of the Catholic Church.

A letter from Berlin, of the 4th inst. says:—"A few days ago the French Government officially communicated here that their reiterated warnings being unheeded, they had determined to leave the Pope to his own devices, and would regulate their actions as best suited their interests. This communication—the echo of a corresponding announcement made at Rome—was couched in such peculiar phraseology as to suggest the idea that the foreign policy of France will be henceforth less reserved than it was immediately before the *Plebisicte*."

Following up this communication, Herr von Arnim has orally informed M. Antonelli that in the event of difficulties arising out of the audacious proceedings of the Council, the Prussian Bishops will be forbidden direct official intercourse with the Pope. The privilege to hold such intercourse was only allowed them in 1841, when Frederick William IV., in his sincere wish to promote the interests of religion, removed of his own accord the restrictions which had till then prevailed.

Austria has declined the French invitation to join in a common protest on the proclamation of Infallibility. After her unavailing endeavours to arrest the audacious course of the Papacy, Austria will henceforth confine herself to preventing the new dogma being practically carried out by any of her bishops or priests.

The *Civiltà Cattolica* inveighs against the pamphlet entitled, "Ce qui se Passe au Concile," in which it says folly vies with infamy, and passion verges on madness. It declares that the moderate Catholics are more pernicious to the cause of God than the sworn enemies of Christianity.

The *Cross Gazette* learns from Rome that the Oriental Catholic Church of the Armenians has entirely separated itself from the Papal Chair. This news has caused much ill-feeling at the Vatican, where the blame is attributed to France. The United Chaldeans are now said to intend to break off all connection with Rome, and the Copts are about to do the same. The Eastern bishops approve of the course adopted by their sees, and Monsignor Pluyin announced, in his last despatch from Constantinople, the approaching withdrawal of the Maronites, Syrians, and Greek Melchites from communion with Rome. In this case, however, the Pope will have entirely lost all his power in the East.

The Roman correspondent of the Augsburg *Allgemeine Zeitung* says that when the Roman Catholic bishops of the United States arrived in Rome almost all of them were inclined to vote for the new dogma, but that gradually their eyes have been opened. "The contemptuous and despotic treatment to which the bishops have been exposed (he adds), the sight of the fawning flattery of those who call themselves successors of the Apostles, and the pitiable sophistry employed to turn and twist little historical facts, as for example those with reference to Honorius, have all filled the Republicans with loathing and disgust, and obliged them to take the other side."

The Rev. R. Daly Cooking, M.A., has been appointed to the Incumbency of Trinity Chapel, Brighton, formerly held by the late Rev. F. W. Robertson.

The *Post* says that Mr. Gladstone has paid the compliment of offering the Deanery of Rochester to Dr. Scott, Master of Balliol College, Oxford, and that "from very apparent reasons" it has been refused.

It is reported that Mgr. Capel will be appointed to the Roman Catholic Bishopric of Southwark, vacant by the death of the Right Rev. Dr. Grant. The Pope makes the nomination, and Archbishop Manning is said to be anxious for Mgr. Capel's promotion.

THE IRISH PRESBYTERIAN CHURCH.—On Monday evening the General Assembly of the Irish Presbyterian Church commenced its annual deliberations at Belfast, under the presidency of the Rev. Professor Smyth, moderator. The sitting will probably extend over ten days.

THE UNIVERSITY TESTS BILL.—We understand that in the event of the Universities Tests Bill reaching the House of Lords, an amendment will be moved on the motion for a second reading in favour of a Select Committee, not to consider the bill, but the whole question of how any relaxation of tests would work, with instructions to take evidence from those best qualified to give it at the Universities.—*John Bull*.

THE CHURCHES OF NEW ENGLAND.—The Churches of New England seem to be undergoing an unquestionable and constant decline. In Maine the Baptists have 283 churches, but 110 of those are without regular pastors, and during the past year seven have been definitively discontinued, while, of the 165 ordained ministers, 35 are not engaged in clerical work of any kind. A similar revelation was recently made with regard to Congregationalism in Massachusetts by the Rev. Dr. Gale, who, reviewing the condition of his church in Berkshire County, stated that the 38 churches in the county have but 14 settled pastors, while 10 of them have memberships of less than 50 persons each, of whom the average number of male members is less than 10.

RITUALISM IN IRELAND.—A letter from the aged Bishop of Cashel on the subject of the Ritualist controversy now raging in the Church has been published. It is in the form of a reply to a communication enclosing a resolution passed at a meeting held in Thurles, and representing eight surrounding parishes. The resolution asked the sanction of his lordship to their adopting measures for a public expression of disapproval of the manual entitled, "Short Prayers." His lordship, in his reply, says he is "gratified to find that on this subject the bishop, clergy, and laity of the united diocese are of one mind." He adds that he had refrained from voluntarily expressing his sentiments on the subject, simply because he considered that his reputation as a sincere Protestant bishop rendered such a declaration unnecessary.

THE REVISION OF THE SCRIPTURES.—The Bishop of Gloucester and Bristol writes to the *Times* of Monday:—"As a week has now passed since the names of those who were to be invited to join in the work of revision appeared in your columns, it may interest your readers to know the results of the invitations up to the present time. From four (Canon Cook, Professor Davidson, Archdeacon Harrison, and Dr. Kennedy) answers have not yet been received. Dr. Pusey, Canon Payne Smith, Dr. Wright, Dr. Newman, and (I regret to say from illness) Dr. Tregelles decline. All the rest accept. Three have thus declined in the Old Testament company, two in the New Testament company." The Bishop of Llandaff, as chairman of the Old Testament company appointed by the Convocation of Canterbury for the revision of the Authorized Version of the Scriptures, has summoned the company over which he presides for a

first meeting on the 30th of June and on the 1st of July.

THE PROSECUTION OF THE REV. MR. BENNETT.—The case of "Sheppard v. the Rev. W. J. E. Bennett" came before the Court of Arches yesterday. It will be remembered that on a motion to admit the articles, the Dean of Arches struck out the allegations concerning the Twenty-ninth Article of Religion as to the reception by the wicked of the Lord's Supper. The Judicial Committee on appeal affirmed the decision of his lordship, and Dr. Tristram now, on the part of the promoter, applied to the court to admit the articles as amended. Sir R. Phillimore said the judgment of the Judicial Committee was given on the 8th of April, and they were now in the month of June, and no step had been taken in a highly criminal suit. He should be justified in striking the case off the books, but he should not do so. Such an occurrence must not happen again. It was a very improper proceeding. His lordship made certain alterations, omitting in the articles all reference to the Twenty-ninth Article of Religion. He appointed the case to be heard in the week after Whitsun week, and directed notice to be given. The *Record* announces that at a meeting of the Council of the Church Association held on Thursday, at which the clerical referees were present, it was determined by an almost unanimous vote to proceed at once with the Bennett case. The delay of which Sir Robert Phillimore has complained, has, it is said, originated almost exclusively in the attempt to induce the Bishop of Bath and Wells to grant a Commission on another book of Mr. Bennett's, which clearly contravenes the Twenty-ninth Article of Religion. The Bishop of Bath and Wells, however, like the Bishop of London, has declined to grant the Commission, which would have brought the whole question on.

BABOO KESHUR CHUNDER SEN AND THE SWEDENBORG SOCIETY.—The Indian Reformer is evidently doing his best to make himself familiar with every variety of religious opinion and effort which the metropolis presents. On Thursday last he attended a specially convened meeting of the Swedenborg Society at its house in Bloomsbury-street for the purpose of receiving an address of welcome from the members. The chair was taken by the Rev. T. M. Gorman, a minister of the Church of England. The secretary, Mr. Butler, read the address, which, after offering a cordial welcome to Baboo Sen, expressed the sympathy of the society in his efforts to bring about a religious reform in his own country. It then alluded to several points of agreement between the teachings of the Swedish and the Indian Reformer, such as the absolute personal unity of God, the supremacy of the life in matters of religion, and the all-pervading character of the Divine Providence. But little reference was made to the great point of divergence between the two teachers—that relating to the divinity of Christ. In acknowledging the address (which was accompanied by a handsomely bound set of Swedenborg's theological works), Baboo Sen said that many Englishmen had sought to convert him to their own sects. He thanked them for their kind wishes, but he had not come to England to become a convert to any sect. If he hated idolatry he hated sectarianism; and he did not intend to become the exclusive property of any one religious denomination. He wished to look with Catholic brotherly eyes upon all alike. He despised sectarianism from the bottom of his heart, for it made him an enemy to his brother men. He believed that India was to be reformed, not by assuming that everything Indian was demoralising, but by taking care to preserve the good elements of the Hindoo life and character—remodelling, not destroying, its ancient institutions. The meeting, which was a very animated one, was subsequently addressed by Mr. Hancock, the Rev. Dr. Bayley, Mr. Wallis, Mr. Bateman, and the chairman.

CONVENTUAL AND MONASTIC INSTITUTIONS.—The Parliamentary Committee appointed to inquire into the law relating to the property of these institutions resumed their inquiry on Tuesday week. Mr. J. V. Harting, a solicitor, who stated that he was in the confidence of and represented 200 convents, attended and gave evidence. He refused to state how many nuns there were in England. At present there were being educated in convents in England 990 of the upper classes, 3,115 of the middle, and the nuns gratuitously educated 56,612 of the poor, besides which they had a refuge in which they provided for 379 penitent women, who had been reclaimed. In Scotland there were 34 young ladies receiving their education in convents, 377 of the middle classes, and 3,299 of the poorer, while they supported 102 reclaimed women. On entering a convent a novice always brought a dowry with her, but sometimes it was very little. The wills spoken of were made only for the purpose of appointing a legal representative in the world, and he had never heard of such a will being proved, though undoubtedly he had made some which passed property. Very few persons brought a dowry of £1,000, which was the old sum fixed. There was in this country no solemn vow such as that which used to be taken. Mr. Villiers: What is a final vow? Mr. Harting: It is the last vow of all; but many persons are all their lives in a probationary state. First they entered as a postulant, then they became a novice, afterwards they were admitted as a quasi member of the association, which required a further probation of seven or nine years, which might be extended at the will of the superior and according to the disposition and capacity of the aspirant, and they were very often many years before they became final members. The heir-at-law to convent property would be the last of the joint tenants. The witness contended that convents and monasteries were without the law entirely, and that

therefore he could not be called upon to give any detailed information with respect to them; but he could not name any express statute which declared them to be illegal. He had advised, and should advise, his clients not to register deeds where there was any trust which related to their own rules and services; but where there was no doubt of the legality of the conveyance he had it registered. It was not by law necessary to declare the trust—as a matter of fact they did not do so. The penal laws against monks, Jesuits, and "Disobedients" were all in force. The witness was under examination all day.

THE RETURN OF MR. FFOULKES TO THE CHURCH OF ENGLAND.—The effect of the action of the Ecumenical Council on members of the Church of Rome was significantly indicated on Sunday, in the return of the Rev. Edmund Salisbury Ffoulkes, B.D., to the Church of England. Though the rev. gentleman had strongly asserted freedom of opinion in his work, entitled "The Church's Creed and the Crown's Creed," it is understood that he did not make his ultimate resolution to return to the Church from which he seceded some fourteen or fifteen years ago until the "Schema de Ecclesia" and the "Schema de Romano Pontifice" were published. The ceremony at which Mr. Ffoulkes was received back into the Church he had left was performed on Sunday morning, at seven a.m., at the Church of St. Mary-the-Less, Lambeth. The Communion Office having been proceeded with, the epistle was read by the Rev. S. E. Gladstone, and the Gospel by the Rev. G. Hervey. The Nicene Creed was then said by the general congregation; after which Mr. Ffoulkes advanced within the altar rails and proceeded to say that he sought to be readmitted to the communion, and reinstated in his former position in the Church of England. He desired to acknowledge publicly that he was deceived by false appearances to commit the grave mistake of quitting the Church of England for the Church of Rome, and to express his sincere regret at having taken a step which might have tended to mislead others. Experience had convinced him that the Christian character developed in the Romish communion was not different in kind or in degree from that which was or might be developed in the Church of England. Closer reading of ecclesiastical history than he formerly had, convinced him that the modern claims of the Church of Rome rested on no solid foundation, and particularly that in arrogating for the body which was in close communion with the Pope to be the only one true Church of Christ on earth she put forth pretensions which, until quite recently, had never been pressed for acceptance by her living authorities—and were nowhere to be found *totidem verbis* in her canons. But even this had recently been surpassed by the dogma now proposed to the Council sitting at Rome—that of Papal infallibility—a principle which high Roman Catholic authorities had frequently assured their fellow-subjects publicly was no doctrine of the Church at all. There was an admixture of truth and falsehood pervading the system of the Church of Rome which tended to impair the habit of truthfulness amongst Christians so seriously, that Christian dissensions could never be properly healed till the system and claims of the Church of Rome had been remodelled. The breaches which existed between Eastern and Western Christendom were perpetuated by her fraudulent violence against the canons of the universal Church, and her invasion of the rights of others. For all these reasons he desired to return publicly to the communion of the Church of England, as he was more convinced than when he quitted it of the righteousness of her position and the reality of the sacramental administration of her clergy. At the close of his address Canon Gregory again came forward, and addressing Mr. Ffoulkes, said, "By authority specially given to me by the bishop, I admit you to the Church, and invite you to partake of the Holy Communion." The communion office was then continued, and Mr. Ffoulkes, having received the sacrament, was fully restored to the Church of England.

Religious and Denominational News.

The Rev. Thomas Ryder, of Padibam, East Lancashire, has accepted a very hearty and unanimous call from the church at Stoney-street, Nottingham.

The present Queen of Madagascar, who has lately embraced the Christian faith, was many years ago a little girl in the Bible-class of the Rev. W. Ellis.

The Rev. William Axford, of Collyhurst-street Chapel, Manchester, has accepted a cordial and unanimous invitation to be the minister at Peaseley Cross Congregational Chapel, St. Helen's.

RICHMOND, SURREY.—On the 25th of May a new Baptist place of worship was opened at this charming suburban place. The day was delightfully fine, and there was a large congregation at the opening services. The opening sermon in the morning was preached by the Rev. W. Brock, D.D., and that in the evening by the Rev. W. J. Lewis. At the conclusion there were collections to the building fund. Dinner was served up in a marquee, as was also tea in the evening. Addresses suited to the occasion were delivered.

PATRICROFT.—A new Congregational church has been opened at Patricroft, Manchester, of which the Rev. William Place is the minister. The preachers at the opening services were the Rev. Henry Allon, of London; the Rev. Hugh Stowell Brown, of Liverpool; the Rev. J. R. Campbell, D.D., of Bradford; the Rev. James Stacey, D.D., of Sheffield; and the Rev. Alexander Thomson, M.A., of Manchester. The style of the building is Italian; it is built with brick, with Yorkshire stone dressings.

The extreme length is sixty-five feet, exclusive of portico and vestries, and width forty-eight feet. The accommodation for sittings will be over 700. The total cost of the building, including lighting and heating and land, will be over 4,000l. The whole of the works have been carried out from the designs and under the superintendence of Woodhouse and Potts, architects, Oldham.

CHESTER.—The public recognition of the Rev. P. W. Darnton, B.A., late of Newport, Monmouthshire, as pastor of the Queen-street Congregational Church, Chester, was held on Tuesday, May 24. At the tea-meeting there were about 400 persons present, and after brief addresses of congratulation and welcome had been delivered by the Rev. C. Chapman, of Bath, who presided, and the Revs. E. Morris, T. Peters, W. Evans, E. Hassan, W. W. Harry, G. Lewis, and J. W. Lance, the meeting adjourned to the chapel, where the service was held. The Scriptures were read by the Rev. W. W. Harry, and prayer was offered by the Rev. E. Hassan. A statement with reference to the circumstances which led to the invitation of Mr. Darnton was then made by the secretary of the church, Mr. J. E. Edwards, and a response having been made by the new pastor, special prayer was offered by the Rev. E. Morris, of Sale. The Rev. J. W. Lance, of Newport, Monmouthshire, then preached a sermon upon the duties of the Christian ministry, and the service was concluded by an address to the church by the Rev. F. J. Brown, of Wrexham.

NORTHERN ASSOCIATION OF BAPTIST CHURCHES.—The annual session of the Northern Association of Baptist Churches was commenced the other day at Brookside Church, Darlington. The proceedings opened with a prayer-meeting at eleven o'clock in the morning, and in the afternoon at half-past two. The letters from the various churches were read, giving the details of the increase or decrease of members. The Rev. P. F. Pearce, pastor of the church, presided, supported by the Rev. W. Williams, of Newcastle, the secretary. Ministers or other representatives were present from many of the northern towns, including Newcastle, Sunderland, Shields, Hartlepool, Middlesbrough, Tynemouth, &c. The usual sermon was preached in the evening by the Rev. W. H. Priter, of Middlesbrough, in Brookside Church. There are 27 churches in the association, two of which have been formed during the present year. The number of members reported from the 23 churches which sent letters is 2,494. The increase on the year is 161. 31 sub-stations are connected with these stations. There are also 34 Sunday-schools, with 500 teachers and 8,500 scholars. The association comprises 25 ministers. Chapel-building, it was stated, is being carried on very extensively in the district.

WORSLEY.—On Saturday, May 28, the memorial stone of the Congregational School Chapel, at Worsley, near Manchester, was laid by Mr. John Gibb, of Eccles. In March, 1861, a church was formed at this place, under the Rev. G. B. Bubier, of thirteen members, and in May, 1865, the Lancashire Congregational Union took the responsibility of the station, appointing the Rev. Peter Webster as the permanent evangelist, and guaranteeing a portion of the expense. Better premises soon became needed, and the staple trade of the district having improved, the congregation took, on a lease of 999 years, a site of 2,508 square yards, from the trustees of the late Duke of Bridgewater, at a yearly rent of 15l. 13s. 6d. Its situation is accessible to the inhabitants also of Swinton, Eccles, and other places. The new building is to be in the Gothic style of architecture, of red brick with stone dressings, surmounted by a bell-cote. It will accommodate 225 adults and 400 children, and there are to be attached seven separate class-rooms. The cost will be 1,200l., which, with fittings and other appurtenances, will be augmented to 1,400l. Towards this 1,000l. has been raised. The architects are Messrs. Corson and Aitken, of Manchester. At the ceremony there was a large gathering of ministers and laymen. A silver trowel having been presented by Mr. Stanway Jackson to Mr. Gibb, that gentleman laid it in the usual manner. The official address was given by the Rev. J. A. Macfadyen, M.A., of Manchester. The proceedings were brought to a close with a social party held in Moorside Mill.

SOMERSET CONGREGATIONAL ASSOCIATION.—The annual meetings of this association were held on Tuesday and Wednesday week in the village of Stoke-sub-Hamdon. The meeting for the transaction of the business of the association was held under the presidency of the Rev. V. W. Maybery. The Rev. E. H. Jones, of Bridgewater, the former secretary, having left the county, the Rev. W. Young, B.A., of Taunton, and the Rev. C. R. Howell, of Wells, were elected by ballot to fill his place. On Tuesday evening the Rev. S. Wilkinson, of Taunton, preached a sermon to a full congregation. After the service the communion of the Lord's Supper was delivered by the Rev. C. R. Howell, of Wells. Previously on Wednesday morning a prayer meeting was held, and at nine o'clock the business of the Evangelist Society was transacted. At half-past eleven the chapel was thronged by a large congregation, and the Rev. Thomas Binney preached. He chose for his text the eleventh, twelfth, and fourteenth verses of the second chapter of Paul's Epistle to Titus. A dinner was provided in the school-room below the chapel. The company was so large that all could not be accommodated at once. Votes of thanks were presented to the Revs. T. Binney and S. Wilkinson for their sermons, and to Mr. Southcombe and other friends for their hearty welcome. Mr. Samuel Morley, M.P., spoke for a few minutes, congratulating his hearers on the marvellous progress that has recently been, and is still being, made

in the matter of liberal religious legislation. In the afternoon a conference on evangelistic work was held. The annual meeting was held in the chapel in the evening, Mr. S. Morley presiding. The Rev. J. Taylor (secretary *pro tem.*), Mr. Morley, Mr. G. B. Sully (of Bridgewater), Mr. R. Southcombe, Rev. S. Hebditch, and Rev. W. Young, addressed the meeting.

OLD GRAVEL-LANE CONGREGATIONAL MEETING-HOUSE.—This venerable sanctuary, situated in St. George's-in-the-East, is one of the oldest in London, the lease dating as far back as 1705. Of late years the wealthier members of the church and congregation have either been removed by death or have left the neighbourhood, which has caused the sustaining power gradually to diminish, whilst the need of Christian effort is greater than it has been at any previous period. From a circular which has been sent to us we extract the following:—

During the last three or four years students from New College have supplied the pulpit on Sabbath mornings, and an evangelist sustained by the East London Congregational Association has taken the duties of the afternoon and evening, and also the week-night services. The attendance has been very encouraging, especially on the Lord's-day evenings—the number being more than double what it was eighteen months ago. In many other respects there are, also, hopeful and encouraging signs of progress. But whilst thus rejoicing in increased prosperity, the painful intelligence is received that the association, from want of funds, can no longer sustain an evangelist in connection with the place. Consequently, unless it shall please God to move the hearts of His people to help the struggling cause, the work will have to be abandoned, and this, in a neighbourhood where the errors of Ritualism and the darkness of Popery abound to a most fearful extent. Several Christian friends acquainted with the locality and the work going on have generously resolved to do all in their power that it may not be discontinued, and it is hoped that a sufficient number of annual subscriptions may be obtained to place it on a permanent basis.

We believe the case is specially deserving the liberality of the Christian public, and of the strong and wealthy churches of the metropolis. Subscriptions to assist in carrying on this place of worship may be sent to the Rev. Julius Benn, 119, Stepney Green.

NOTTINGHAM.—On the 26th of May, a large meeting of persons attending Derby-road and George-street Chapels was held in the Mechanics' Large Hall, to welcome the Rev. H. M. Foot, B.A., LL.B., as pastor of the former chapel, in the place of the Rev. J. Martin, and the Rev. W. Woods, as minister of the latter, in the room of the Rev. W. S. Chapman. Mr. W. Vickers occupied the chair, and in his opening remarks said he had no doubt there would be a perfect unity of feeling and sympathy on the part of the members of both congregations, who were now welcoming their ministers. As far as he could judge they had the right men in the right place. They had all full confidence in their new pastors, believing they would be devoted to the work in which they were to be engaged; and if that spirit were carried out the churches would prosper under their ministrations. (Hear, hear.) He urged them to co-operate with their pastors, and thus promote their own happiness and the glory of God. The Rev. J. L. Whiteley, of Manchester, in introducing the Rev. W. Woods, said, having known him about twelve years, and having lived for some time in the same locality, he could congratulate the people of Nottingham on his new appointment, believing him to be devoted and disinterested in seeking to disseminate the principles of Christianity. Mr. Woods, who was warmly received, then addressed the meeting. The Rev. T. Symms, of London, who had known the Rev. H. M. Foot eight years, introduced him as the new minister of Derby-road Chapel. Mr. Foot, in responding, said he hoped the presence of Mr. Woods and himself in the town would result in love and co-operation between the two churches and congregations in advancing the good work. He recommended his flock to forget prejudice, believing it to be detrimental to each other. The Rev. J. Matheson cordially welcomed the new ministers as labourers in the same field; and strongly urged them to adhere firmly to the teaching and example of Christ. The Rev. S. Cox and the Rev. W. R. Stevenson also spoke.

GLASGOW.—On Tuesday week an interesting meeting was held in Glasgow with the Rev. Henry Nisbet, missionary to Samoa, Polynesia, who, after about two years' residence in this country, during which he has been superintending the printing of a number of theological works in the Samoan language, leaves for the scene of his labours early in June. The meeting was held for the purpose of presenting parting tokens of regard to Mr. Nisbet for himself and his future wife, Miss Catherine Lydie Lantaret, with whom he was united in marriage in the afternoon. Mrs. Nisbet is a Vaudoise, youngest daughter of the late David Lantaret, Esq., of St. Jean, Piedmont. She has been for several years in Glasgow, acting as governess in one of our leading West End educational establishments for young ladies. Her elder brother, Pierre Lantaret, is pastor of Pomaret, in Piedmont, and moderator of the Waldensian Synod, while her younger brother is also engaged in Gospel labours in the valleys of Piedmont. At the meeting on Tuesday morning there were present the Rev. Dr. Wm. Anderson (of John-street United Presbyterian Church), the Rev. Dr. Robson, the Rev. Dr. J. Logan Aikman, Bailie Wm. Brown, Mr. Wm. Logan, Mr. Crawford, &c. The Rev. Dr. Wm. Anderson said the present he was commissioned to make to Mr. Nisbet was an index of their esteem for him on account of his high personal excellences, of their admiration for him in the character of a missionary, and of their gratitude to him for having, as he and Dr. Turner had done, voluntarily offered themselves for service in the

foreign field, with all its dangers, when, with their scholarship, their various intellectual accomplishments, their piety, their personal address, and their excellent pulpit power, they might, had they remained at home, risen in this country to very high positions as ministers of the Gospel. They had not, however, been tempted for a moment by the prospect of ease at home, but with bold hearts went to the work. They were commissioned by the London Missionary Society to go to Tanna, from which they and their spouses were in a few months obliged to flee to Samoa, escaping murder only by a very singular interference of God's providence. And what a work God had for him and Dr. Turner in Samoa! It was a great Pharos, flashing forth its light on the whole of the Pacific. Dr. Anderson trusted their days of peril were past. He then presented Mr. Nisbet with an elegant gold chronometer, with appendages. The watch bore this inscription: "Presented to the Rev. Henry Nisbet by a few friends in Glasgow, on his returning to his labours in Samoa, as a token of their esteem for him as a man, and their admiration of him as a Christian missionary. —Glasgow, May 24, 1870." Dr. Anderson further presented Mr. Nisbet with a copy of the "Peep of Day," translated into the Samoan language by the late Mrs. Nisbet, and an edition of 2,000 copies of which, printed in Glasgow, has, with the stereotype plates, been handed to Mr. Nisbet, as a gift through him to the Samoan mission, the expense of which has been met by contributions from various congregations and friends in the city. Dr. Anderson remarked that Mr. Nisbet had already been presented with the stock as agent for the mission, but his friends thought it proper on this occasion that he should be formally presented with a copy, in token of the dearness in which they held the memory of the late Mrs. Nisbet, and as what they thought would be very gratifying to himself. The Rev. Dr. Robson then presented a gold watch for Mrs. Nisbet. We have already stated that Dr. Turner has arrived in London for the purpose of superintending the publication of a new edition of the Samoan Bible.

THE REV. DR. LEGGE.—A Hong Kong correspondent writes:—

You will remember that you noticed (through me) the departure of Dr. Legge, and the tribute which was paid to him on his going home. This was about two years since. He has since been devoting his time to completing his translations of "The Chinese Classics," an important work both from a missionary and literary point of view. He retires from missionary work, properly so called, and keeps to his pastoral duties, reserving all spare time to the completion of his translations of the classics. He yesterday morning (April 8) preached his inaugural discourse—a very admirable sermon. His great quality is earnestness, and that is greatly wanted out here, where Christianity is at zero, and Mammon in the seventh heaven.

Correspondence.

THE GOVERNMENT EDUCATION BILL.—MR. FORSTER AT BRADFORD.

To the Editor of the Nonconformist.

SIR,—It may be dexterous for Mr. Forster to tell the opponents of the Government Education Bill to agree first among themselves before he can attach weight to their objections, but it is not statesmanship. Was not Sir Robert Peel confronted by three parties when he repealed the Corn Laws—the Protectionists, the League, and those who desired a fixed duty? Did not the same difficulty of conflicting opinions surround the Suffrage question? When the nation is agitated by discussion on a great change, is not popular diversity inevitable, and is it not the characteristic of a true statesman to discern, amid the chaos of thought, the necessities of a country? To remit the difficulty to district School Boards, and make a Parliament in every parish, is simply an avowment of inability to deal with the question; and to such statesmen the words of the prophet might be addressed: "Is it not for you to know judgment?"

The cardinal difficulty is not that of religious teaching, unless this Protestant country has been wrong since the Reformation. It is anti-religious teaching that creates the difficulty. This great nation has, for 300 years, spent its costliest treasures of wealth and blood to accomplish a reformation of religion; a rapidly growing party has sprung up whose object, according to one of their journals, is "to hunt down the doctrines of the Reformation in every parish in England." Let Mr. Forster's Bill be carried, and in the majority of English parishes the education of the people would be in the hands of this party. Not a few of us who believe that priestism is now, and always has been, a conspiracy against the rights of mankind, would refuse to pay the educational rate; for deplorable as are the evils of ignorance, they are surpassed by those of priestly ascendancy over a nation.

I may claim the privilege of saying these things. Fifteen years ago I was the only Nonconformist minister in Leeds who stood by Mr. Forster, when he sought to enter Parliament as the representative of that great borough. He then advocated a secular system of education, not because he deemed the nation agreed, but because he thought this the only solution of the difficulty. I did not agree with the secularism, but I did approve of the conviction that Government should deal with the question.

I venture to say that if the country were now polled, the great majority of Englishmen would ask for an

Educational Bill, not without the Bible, but freed from the possibility of teaching denominational tenets.

Can nothing be done to bring this majority together? Is it impossible for the Education League to do this? The crisis is serious. It is no longer ignorance that is to be feared, but a proud, assuming priestism, which in a way unknown in England since the days of Laud, refuses to meet with Nonconformists for any purpose whatever, and is bent on "extirpating" the truths which are vital to the progress of the human race.

I am, Sir, yours most truly,

WM. GUEST.

June 7, 1870.

WEEKLY OFFERING.

To the Editor of the Nonconformist.

DEAR SIR,—Some weeks ago you kindly allowed me to solicit statistics concerning modes and results in the practice of weekly offering, for the public good. The answers received, combined with former knowledge, satisfy me that more than half of the Baptist and Nonconformist churches in England gather weekly offerings. The summary is to this effect:—

1. Few Dissenting churches use the weekly offering for all church objects.
2. Few churches have continued weekly offerings permanently, without using envelopes and a record. A few have done so nobly, as at Birmingham, Bristol, Southport, Tynemouth, &c.
3. The highest instances of success are found among the poorer churches, because rich persons too frequently hold the practice in contempt, and because rich churches often employ it for such small objects as never to engage any lively interest or high purpose, or even to win the co-operation of opulent persons.
4. Churches which use it for the highest objects succeed best.
5. Always it surpasses former plans, often exceeding fullest expectation.
6. Scores, if not hundreds, of churches have greatly increased their funds by it.
7. Attention to the subject increases on all hands. We shall (D.V.) go on agitating upon it, whoever may oppose. Ministers must give it more attention and advocacy. The poor will by their necessities first demonstrate its power, and then, as is usual, they will teach the rich (Conservative) classes, and they will follow.
8. The chief sources of want of full success prove to be—(1) Want of giving universally, i.e., all do not join in the giving. (2) Not giving punctually every Sabbath, i.e., NOT OFFERING WEEKLY!

Specimen sentences from lately received replies. 1. Yorkshire:—"We are doing very well with the weekly offering. It brings in double the amount which the monthly collection brought in." 2. A minister in Wales writes:—"All that is done here is in weekly contributions. The amount amazes the people themselves." 3. A Presbyterian minister in Ireland writes:—"Two congregations here have given weekly offerings pure and simple for some years. This works right well. The first year our income rose one half." 4. A minister in Warwickshire writes:—"Our weekly offerings increase Sabbath by Sabbath. Your visit did much good, financially and spiritually." 5. Of a small village church, a friend says, "I am pleased to inform you of the fruit of your late visit. Before the quarterly collections raised from 8l. to 12l. per annum. The weekly offerings brought in four weeks 8l. 5s. 6d. The people's hearts are enlarging, for the usual 10s. sacramental collection was 15s. Everyone is pleased, as they can spare the offering weekly more easily. The result has far exceeded our expectations, especially my father's, who held that the people could not give more than they did." 6. A deacon in Essex writes:—"Our people are taking a deeper interest in the offering after five years' practice. Many who strongly objected are now its warmest advocates." 7. The case of the church of the Rev. A. A. Rees, Sunderland, is specially instructive and encouraging. Mr. Rees left the Church of England and commenced his free ministry in 1845, solemnly resolving on principle to dispense with pew-rents and collections, and to make no appeals for money, but to leave the support of all church, Christian, and benevolent objects to the free will, Sabbath offerings, and quarterly gifts of his people. Twenty-five years of rich supplies for all home and distant objects, constituting it the most liberal local church, prove the wisdom of this course. True, this may only answer in a living and earnest church. But what other churches are of any value?

To avoid trespassing on your valuable space I now stop for the present.

I am, Sir,

Yours, respectfully and obliged,

JOHN ROSS.

Hackney, June 1.

MINISTERS' MONEY.

To the Editor of the Nonconformist.

SIR,—Dr. Parker, at the moment perhaps the most popular Congregational minister in London, has declared the Voluntary Principle to be a complete failure. Such a statement from such a man deserves attention.

The published reports of what Dr. Parker said differ from each other, and one is unable to judge whether his remarks referred to the failure of the Voluntary Prin-

ciple to supply the means for paying the incidental expenses of the chapel or the minister's salary.

One reporter states the latter, and, seeing that the expense of opening a chapel for two hours in the middle of the day cannot exceed a few shillings, it seems probable that Dr. Parker meant his censure at least partially to apply to those who omitted to pay the minister.

The Congregational Board has for a long time called the attention of Nonconformists to the inadequate remuneration of their ministers, and even those Dissenters who may consider Dr. Parker's remarks inopportune will admit that, as a body, their ministers are miserably paid. I venture to submit, however, that this is not because the voluntary principle is a failure, but because the voluntary principle is not allowed to work its proper results. Nonconformists, and Nonconformist ministers especially, are afraid to trust the voluntary principle. There is scarcely a chapel under its influence. The greatest hindrance to ministers receiving a proper stipend is the present system of pew-rents. The voluntary principle would dictate a gift to the Ministers' Fund commensurate with the esteem in which he is held; would make the amount of the offering only limited by the means of the giver; but the pew-rent appeals wholly and solely to the commercial principle, of obtaining the best position and the largest space for the least money. If a price is placed upon each sitting, I, as a seatholder, am obliged either to engage a space which I do not require, or pay only the exact amount dictated by the officers of the church. How can the voluntary principle be said to exist under such circumstances?

And there are further objections to this system. How many chapels come plainly under the condemnation of the Apostle James, when he spoke of those who placed the rich in better seats than the poor! When the front seats are ten pounds a year and the gallery seats ten shillings, are not those who make such an arrangement "respecters of persons"? Ignoring the precedence which the Bible gives to the poor and the humble, we compel them to take a back seat while front seats are reserved for the rich. The hirers of seats become under this system too often entirely careless as to the comfort of strangers. They have obtained the best positions, and have paid for them; hence they guard them jealously. The whole pew must be kept for them, whether they are late or early, or require only a part of it; and black are the looks which meet the unfortunate chapel-keeper who, under pressure of strangers, has filled their seat.

I am aware that in some chapels efforts are made to reduce these evils to a minimum; but I contend that the tendency of pew-rents is to limit the minister's salary, exclude strangers, and make seatholders selfish and illiberal. The Church of England is awaking to the importance of free churches and chapels, and Dr. Parker could do no better service to Nonconformists than place his chapel upon the support of the voluntary principle pure and simple, and allow his congregation to pay to the minister's fund just what they please. I feel sure he would soon find little occasion for complaint.

I am, Sir, yours obediently,

WM. E. W.

Walthamstow, June 3, 1870.

AN INTERESTING WILL CASE.—The Court of Probate was on Saturday occupied with a will case, in which the plaintiff was Dr. Goss, the Roman Catholic Bishop of Liverpool. The late Mr. Moreton, of that town, who died in March, 1869, left the bishop, in trust, property valued at from 15,000l. to 20,000l. The will is opposed, and the solicitor to the Duchy of Lancaster intervenes on behalf of the Crown, alleging the incapacity of the testator, who executed the instrument only on the day before his death. The hearing is not yet concluded.

PRINCELY GIFTS.—Mr. Joseph Soul, the hon. sec. of the Alexandra Orphanage for Infants, Hornsey Rise, acknowledges with much thankfulness the munificent donation of 1,000l. from "D. N.," paid into the London and County Bank, Hanover-square, in aid of the funds of this charity. As there is a present liability of 10,000l. this contribution is the more grateful to the committee. The sum of 1,000l. was a few days since left at the bank of Messrs. Ransom, Bouverie, and Co., "for the British Hospital for Diseases of the Skin, 56, Great Marlborough street, W., and 18a, Finsbury-square, E.C., from V. S. T."

REPRESENTATION OF NORWICH.—A "declaration" is being signed among the working classes and other electors of Norwich. The declaration is in the following terms:—"We, the undersigned, electors of the city of Norwich, believing that, upon every principle of justice and honour, Mr. J. H. Tillett is entitled to the seat in Parliament rendered vacant by the unseating of Sir H. Stracey, and Mr. Tillett having been adopted as the candidate by the representatives of the Liberal party, hereby declare that so long as Mr. Tillett remains the candidate of the Liberal party, we will cause him to be nominated on every occasion when a vacancy occurs in the representation of the city, and that we will continue to support him until he is elected." The advanced Liberals held another meeting on Friday. Mr. Tillett was present and offered to withdraw, but the meeting affirmed a resolution adopted a fortnight since calling upon him to come forward. The Whig section of the party are divided in their councils.

Foreign and Colonial.

FRANCE.

A meeting of members of the Left Centre in the Corps Législatif has just been held, under the presidency of M. d'Andelarre, at which a unanimous vote was passed in favour of adhering to the original programme of the party. The meeting, however, was not very numerously attended, and a difference of opinion manifested itself on several points. Count Daru proposed to meet the Government proposition in respect of the appointment of mayors by an amendment to the effect that those functionaries should be selected by the Executive from a list of three members presented by the municipal council. This suggestion was approved, but when M. Buffet proposed that if that amendment should be rejected by the Chamber the members present should give their support to the Government scheme, several deputies expressed their dissent, and ultimately a number of them retired from the meeting. On Thursday these dissentients (fifteen in number) assembled in one of the committee-rooms of the Corps Législatif, and pledged themselves to maintain the former programme of the Left Centre, to vote with the Ministry so long as it remained faithful to that programme, and to vote against it most decidedly whenever it departed from that line of policy. Thus it appears that the Left Centre, like the Left, is split into sections.

The Committee of the Legislative Body report in favour of admitting without obstruction into France foreign newspapers in foreign languages, and propose that the circulation of foreign journals in French shall only be prevented when attacking the Constitution of the Empire.

M. Ollivier's Ministry suffered two defeats in the French Chamber on Friday, owing to a coalition of the Extreme Right with the Left. An amendment to a bill concerning the Councils-General was proposed by M. Clément Duvernois, and opposed by M. Ollivier. On a division the numbers were for the amendment, 197; against 18. In another division, which immediately followed the Ministry were again beaten, the numbers being 117 to 83.

On Saturday a debate took place on the motion of M. Paul Bethmont relative to the right of public meetings prior to the elections for the Conseils-Généraux. M. Emile Ollivier stated that he was in favour of permitting such meetings to be held, but that the law of 1868 did not allow the Government to grant this permission. The Minister of Justice then proceeded to declare that the position of the Cabinet, by constantly meeting with opposition, had become one of considerable difficulty. In reply to the accusations and mistrust, not always expressed, but none the less felt, he was bound to state that the Cabinet remained and would remain the Cabinet of the 2nd of January, would accomplish to the uttermost the mission of founding liberty peaceably, and would carry out its whole programme if it continued to possess the confidence of the Chamber. When this confidence ceased to be extended to it the Cabinet would withdraw, and by its very fall would further establish the Parliamentary régime. The Minister of Justice concluded by stating that the Ministers felt the necessity of knowing how they stood with the Chamber, as yesterday's vote had shaken their confidence in the support of the House. Baron Jérôme David protested against the course indicated by M. Ollivier as an unjustifiable act of intimidation, maintaining that though under present circumstances a vote of confidence was necessary in the interest of the country, such a vote, being so forced, would be valueless. M. Ollivier replied that he trusted Baron David and friends would vote against the Ministry; but M. Paul Bethmont thereupon withdrew his amendment, as it had produced an incident he regretted. M. Reille and several other deputies then took up the amendment, in order to resolve the question of confidence in the Ministry. The order of the day proposed was then voted unanimously by 188 votes, thus setting aside M. Bethmont's motion. Notwithstanding the numerous precautions instituted by the Government against the extreme Republican papers both in Paris and the provinces, their tone is as bitter and fierce as ever. Several of the provincial journals, however, have succumbed to the legal pressure brought against them, and have suspended publication declaring themselves unable to meet the rigours of a Liberal Government.

The *Indépendance Belge* announces that, in consequence of the difficulties experienced by the French Ministers, they have resolved to draw up at once a new electoral law, with a view to a general election.

The Chamber of Indictments has decided to send fifty individuals implicated in the recent conspiracy for trial before the High Court of Justice.

It is believed that the following will be the principal features of the new Press Law—a reduction of one centime on the Stamp Tax, to begin on the 1st of January, 1871; the complete abolition by January, 1872; and the imposition of a tax on advertisements. The postage will remain unchanged. It is expected that the Government will not maintain its proposal to reduce the salary of the senators from 30,000*fr.* to 15,000*fr.*

It is announced in a Paris telegram that the Emperor Napoleon has been suffering during the last few days from a slight attack of rheumatism.

M. Emile Girardin, so lately an ally to M. Ollivier, now quite gives him up. The *Liberté* thinks that "the last two sittings of the Corps Législatif cannot fail to disgust people at a Parliamentary system." They have had the spectacle presented to them of a frightened and undecided Ministry falling blindly into all sorts of anarcs; they have seen M. Jérôme David voting for a Ministry in which he has no con-

fidence; they have seen M. Bethmont admitting that he questioned the Government upon a law of which he had only an imperfect knowledge, and after all that a vote without meaning and without sincerity, a subterfuge, or, it may almost be said, a piece of trickery. This enervation of the Parliamentary system has for some time been bringing into discredit institutions which a few months back the country regarded as the palladium of its liberties, as a sovereign guarantee against the encroachments of power. To-day men are disabused, and the political equilibrist of yesterday run a risk of being thrust back into the arena of political passions, crippled, ridiculed, and condemned." The *Opinion Nationale* regards the rupture between the Right and the Cabinet as an accomplished fact, and urges the Government to enter frankly into alliance with the Left Centre, and even with the Left, for carrying out a strongly defined programme of liberal measures.

SPAIN.

The Cortes has adopted, by 106 against 96 votes, the amendment of Senor Roja Arias, to the bill for the election of a monarch. This amendment requires the Monarch to be elected by an absolute majority of all the deputies of the Cortes whose elections have been confirmed. All the Montpensierists voted with the minority. According to the bill eighty-nine votes, or more than one-fourth of the number of deputies, would be sufficient for the nomination of a monarch. According to the amendment the minimum number of votes necessary will be 170.

Marshal Espartero has written to several deputies requesting them to cease their exertions on his behalf, adding that he should refuse the Crown if elected by the Cortes, on account of his age and of the division of parties.

The Committee of the Spanish Cortes on the bill for the abolition of slavery appear to consider that the provisions of the measure are too indefinite, and it accordingly has proposed that complete emancipation shall take effect at the expiration of sixty years. Taking the average of slave life, this period will nearly embrace two generations.

On Sunday a demonstration was made at Madrid by 5,000 adherents of Marshal Espartero, who marched in procession with a flag bearing the inscription, "Let the will of the nation accomplish the triumph of the rights of the people and of truth." The Unionist party have seceded from the Alphonistias, and will henceforth adopt the name of Septembristas.

We learn from Lisbon that Marshal Saldanha has addressed a circular to the diplomatic agents of Portugal abroad, in which he explains the situation of the kingdom and announces his intention to introduce important political reforms. The Marshal demands the convocation of a Constituent Cortes, and also that the army should be increased to 30,000 men. Complete tranquillity exists throughout the country.

ITALY.

Italy has, after a fashion, been invaded from Switzerland. A band crossed from Lugano, which being confronted by the Custom House guard, dispersed to the mountains. The Como band, numbering about fifty individuals, and carrying a flag with the inscription "God and the People," upon arriving at Casino seized the ammunition in the Customs guardhouse. The sentinel resisted energetically, and was taken prisoner, but afterwards released. Pursued by the troops and the Carabinieri, the band took to the mountains; but when they came to Gira they found the locality occupied by the troops, whereupon they retreated to Colico, where they were again met by the troops and dispersed. The band comprised some non-commissioned officers who had deserted from Pavia after the mutiny there.

According to later news, general tranquillity prevails in Italy, and the Government has taken measures to repress any fresh attempt at a rising. The news of Nathan's flight is confirmed. He has escaped to Switzerland, with an old servant, abandoning the remainder of the band, which was pursued by the troops. Seven of the members of the band have been taken prisoners, but there has been no engagement, Nathan's men being much discouraged by the indifference of the population, none of whom have joined them. The journals state that there is no other band now in arms, the young men who started from Milan having returned home. The papers found on the individuals of the last band arrested give information respecting the rendezvous of the Republican partisans. Some provincial papers state that Ricciotti Garibaldi has gone to the Ionian Islands.

The Chamber of Deputies has approved the bill relative to the military reductions by 175 against 107 votes.

A formal complaint has been made to the Swiss Government because it had allowed the band of Italian refugees to leave Lugano and enter Italian territory.

A correspondent of the *Corriere di Milano* says that although the Italian Government has contradicted the report of Garibaldi's departure from Caprera, it is fully convinced that the General is preparing to leave the island. From papers which have been seized in the possession of the leaders of the revolutionary bands, and other persons compromised, it has come to the conclusion that he is mixed up in the present movements. Garibaldi himself has written a reply to an address sent him on the 11th ultimo, in which he says that years enfeeble the frame but not the heart, and that when the time comes for striking the final blow at the tyrants of

the country, he hopes to be at hand. This letter is dated Caprera, May 24.

The *Official Gazette* of Monday evening says:—"The anniversary of the Promulgation of the Constitution was quietly celebrated yesterday throughout the kingdom. We have only to deplore the appearance of a band of about sixty persons; some of them armed, near Lucca, and of another, less numerous, at Sarzana. The population has shown no disposition to take part in the movement. The band committed some damage to the telegraphs, which were, however, promptly repaired, and the rioters dispersed to the mountains on the approach of the troops. The authorities have taken preventive measures."

Menotti Garibaldi has contradicted the statement that he had offered support in the late troubles "to the most disgusting of all Governments—that of Italy." His brother Ricciotti fought with the insurgents in Calabria.

GREECE.

King George of Greece and his Queen have left for Corfu, where Her Majesty intends to pass the summer. The King, however, will return to Athens.

The Prime Minister of Greece has addressed a letter to Sir Roundell Palmer, pointing out some alleged inaccuracies in his recent speech in the House of Commons on the Greek massacre—especially in that portion of it which referred to the understanding said to have existed between members of the Opposition and the brigands. A similar letter has been forwarded to Sir Henry Bulwer by the Prime Minister.

A letter from Chalcis, dated May 25, says:—"As yet no tidings of the brigands; the fact is, the soldiers are good for nothing. I believe they are close to us. It is said they are all wounded—Takos, the chief, in the head, hand, and foot. The others taken were all condemned to death on Sunday morning. Spanos and his band of eight ought to have been taken or killed a few days since; but the troops did nothing more than wound one, who escaped with the rest, and they have not since been heard of. The peasants are afraid to denounce them. Her Majesty's ship *Jasour* is here, and leaves this evening or tomorrow morning for the Piræus."

AMERICA.

The House of Representatives, upon reconsideration, and after an animated debate, has, by 92 to 72 votes, finally rejected the proposed amendment to the Tax Bill, imposing a tax of 5 per cent. on income derived from the interest of the Government Bonds. Many members in the previous vote had misunderstood the actual operation of the proposed amendment.

The San Domingo Annexation Treaty, now before the Senate, having been abandoned, the President has transmitted a new one for ratification, which he hopes will be more favourably received than the first. Its provisions have not yet transpired.

The Ohio Democratic State Convention has adopted resolutions strongly denouncing the present tariff, the oppressive taxation, and the corrupt grants of national land, and condemning the Government policy towards Spain and Great Britain as truckling.

The House last week considered the new Inland Tax Bill and completed it. Before the final vote was taken, General Schenk moved to attach a new section embracing the chief part of the Tariff Bill so long pending, and the House voted the previous question by 99 to 83. A minority of Freetraders, by dilatory motions, have thus far prevented a final vote, so no final action has been yet taken. Schenk's Tariff amendment fixes pig-iron at 7 dols. a ton, the present duty being 9 dols.; scrap-iron at 6 dols. a ton, now 8 dols. Steel railway bars are low, but the amendment fixes steel bars at 1½c. per lb.; bars, part steel, at 1½c.; Bessemer rails, at 1½c. No other iron steel duties were referred to in the amendment. Books and pamphlets are now charged 25 per cent. The amendment fixes 15c. per lb. for books and printed matter in sheets, and 10c. per lb. for pamphlets.

CANADA.

The special correspondent of the *Toronto Globe* at Sault Ste. Marie telegraphs that a party of armed Fenians passed Upton on Friday night on board the Chicago steamboat. The Canadians and Americans on both sides of the canal turned out. The Fenians, who numbered about 100 men, were seen serving out ammunition, but on finding the troops prepared to oppose them they desisted from their intended attack and went on Duluth.

The Governor-General has publicly thanked the Volunteers and Militia for their prompt response to the call to resist the Fenian invasion. General Lindsay spoke on the same occasion, and attributed the easy defeat of the invaders to the accuracy of firing of the Canadian forces. General Lindsay has, moreover, issued a general order, acknowledging the promptitude of the troops. Telegrams declared to be from authentic sources represent Riel as preparing to resist the advance of the expedition to the Red River.

General Lindsay has visited the camp of the troops engaged at Pigeon Hill and Trout River. He thanked them in the name of the Queen for their gallant services. On the 1st, at the latter place, he said there were regulars at both engagements; but the work had been done by the Militia and Home Guards. General Lindsay added: "The President of the United States issued a proclamation, but it was no use to you. A few United States troops were sent to the frontier, but they were no use to you; they did

not prevent the Fenians from entering your country, and gallantly your Militia alone did the work." Prince Arthur was present, and thanked General M'Eachen and his force in a short and spirited speech.

A party of Fenians, having refused to enter the car at Williamstown, New York, were fired upon by the Federal troops, and several were wounded.

FOREIGN MISCELLANY.

Petroleum has been discovered in British Burmah. The King, accompanied by Count Bismarck, last week joined the Emperor of Russia at Ems.

It is reported that Count Trani, brother of the ex-King of Naples, is about to take service in the army of Victor Emmanuel.

Dr. Winnecke, of Carlsruhe, has just discovered a comet resembling "a pretty bright nebula of about 2½ minutes in diameter."

A telegram from Calcutta says that upwards of 100 varieties of machines for the preparation of Rhea grass fibre for paper-making, are being sent in for the Government prize competition.

Miss Frances Elizabeth Morgan, M.D., who lately took her degree at Zurich, and now holds an appointment as under-assistant in the General Hospital of Vienna, is mentioned as having been present on the 30th ultimo at the distribution of prizes in the great hall of the University. She is an Englishwoman.

The American Young Men's Christian Association have obtained a splendid building in New York at a cost of half-a-million of dollars. It was erected by the merchants of that city; and it is here that the gigantic Protestant Council (the twenty-fifth anniversary of the Evangelical Alliance) is to be convened in September of this year.

The Falmouth, Gibraltar, and Malta Telegraph expedition is prospering greatly; the Lisbon shore end was landed on Thursday afternoon in presence of the King and Queen of Portugal. The certificate for the Lisbon and Gibraltar section has been granted. The expedition immediately resumed the paying out, and was on Sunday off Cape Finisterre.

THE BRIGANDS IN SPAIN.—It was stated on Monday in telegrams from Madrid that the Messrs. Bonell, who were recently captured by Spanish brigands, had obtained their release. This announcement is now reported to be erroneous. Only one of the prisoners, the nephew, has been set free, and he has returned to Gibraltar to obtain the ransom demanded, 6,000*l*. The uncle still remains in the power of the band.

A LESSON TO AMERICAN FILIBUSTERS.—A filibustering expedition from New York, by the steamer George B. Upton, disembarked near Neuvas, in Cuba. They were attacked by the Spanish troops, assisted by two gunboats, and dispersed, losing ten killed, two drowned, three captured, 17,000 rifles, and a large supply of ammunition, were captured. The steamer George B. Upton, with the balance of her cargo and men, then sailed, it is supposed, for Colombia. No date is given at Washington.

RUSSIAN PUNISHMENT OF DRUNKARDS.—A curious police regulation for the punishment of intoxication exists in Russia. Persons found drunk and incapable in the public thoroughfares are taken into custody and condemned to work for a day at sweeping the streets; consequently well-dressed offenders are sometimes seen performing their task broom in hand. This lesson is intended for individuals who have not lost all sense of shame.

DESTRUCTION OF THE BRITISH EMBASSY AT CONSTANTINOPLE.—A most destructive fire has occurred in Pera, the European quarter of Constantinople. It commenced at one o'clock on Sunday morning, and was not mastered until midnight. Many public buildings, churches, and mosques were destroyed, and a great number of private houses and shops. Thousands of families are, indeed, said to have been rendered homeless by this catastrophe. Several persons were killed and wounded. The British Embassy was among the edifices consumed, but the archives and plate were saved, and no one belonging to the establishment was injured.

THE BIBLE IN RUSSIA.—Under the head, "The Bible in Russia," the *Eastern Budget* says:—"A separate department has been established in the Exhibition of St. Petersburg for the sale of cheap Bibles. This innovation has been introduced at the instance of the Holy Synod, in imitation, apparently, of the English Bible Society, whose success has of late caused some envy in Russian clerical circles. None of the Bibles are to be distributed gratis, as it is found that people will not attach any value to a book which they can get for nothing. The number of Bibles exposed for sale in the Exhibition is 60,000. Each copy, containing 280 pages, is sold for five kopeks (1*½*d.), or about a fourth of the cost price. No more than five copies are to be sold to the same person."

A CLEVER FRENCH THIEF.—The other day, says a French paper, a lady went into a haberdasher's shop, Rue Richelieu, and bought a pearl-grey silk dress. The shopman had noticed a tolerably well-dressed man standing at the door after the arrival of the lady and seeming to watch all her movements. Stepping up to the cashier's desk, the lady drew a 200-franc note from her purse. At that moment the man outside rushed into the shop, gave the lady a box on the ear, and tore the note out of her hands. "I had forbidden you to buy that dress," cried he, "but I watched you, and you shall not have it." With these words he hastened away, the lady fainted, and the persons employed in the shop, supposing the intruder to be an offended husband, made no remark, and let him go. When the lady recovered, the proprietor of the establishment expressed his regret at this violent scene, and

pitied her for being dependent on so brutal a husband. "My husband!" cried the lady, eagerly. "Sir, that man is not my husband; I do not know him, and have never seen him." The pretended husband was a daring thief.

THE AMMERGAU "MYSTERY PLAY."—The *Standard* has been devoting long columns to the letter of a "special correspondent" descriptive of a "Passion Play" by the Bavarian Highlanders, which is stated to be a religious heirloom handed down to them by their ancestors through successive generations from 1633, in which year the neighbourhood was devastated by the pest. "As usual in those days, the pest was looked upon as a visitation from God, and the village of Ober-Ammergau swore a solemn oath that it would give a representation of the passion of Our Saviour every tenth year. This oath has been entailed by those who originally took it upon their descendants, and their descendants have most religiously kept it, in spite of every opposition." A leader notice of the correspondence touches the subject "from no other than the picturesque and social point of view." This diorama is a marvel in itself. The actors are in earnest; the scene is picturesquely coloured, with an attempt at historical consistency; the characters move solemnly across the stage; all is primitive, true, and sacred. Upon a superficial glance this travesty of the Scriptural annals might appear profane. Yet it was not so. The parts were played by simple and devout peasants of the mountains. They, in their characters—as the Saviour Himself, as the Baptist, as Peter, as John, as the Magdalen, as Moses, as Isaiah, as Mary, as Daniel, and as Abraham—fulfilled their parts so faithfully and gravely that, even when the Descent from the Cross was simulated, men found it impossible to doubt that a reverent thought, a long-descended tradition of holy sentiment, was in their minds. Those players at Ammergau, of course, adopt allegory in every shape; they give physical expression to all the subtleties of theologians; they do and dare, and contrive arrangements beyond the courage of ordinary mortals—yet they are in earnest. The Saviour and His betrayer, Herod and Caiaphas, Peter and the Centurion, Pilate and Samson—all so different, all entering into such strange contrasts—are pictured, even in their most startling actions, with a belief and a conscientiousness which make these lingering customs of the Bavarian valley memorable.

TAKOS, THE GREEK BRIGAND.—The Athens correspondent of the *Times* sends the following sketch of the career of Takos:—"Takos and his six brothers belong to that Vallach nationality which has given the Hellenic Kingdom some of its most wealthy and generous benefactors, its ablest Ministers and lawyers, and its best shepherds. Takos and his brother Dinos were two of the inhabitants of Mount Pindus who joined the Greek officers in King Otho's service when they invaded Epirus at the commencement of the Crimean war, and were put forward by the Greek Government as representatives of the suffering Christians who were goaded into insurrection by Turkish oppression. When the Hellenic invaders retired into Greece carrying off 10,000 head of cattle and 40,000 sheep which were robbed from the Christian subjects of the Sultan, Takos and Dinos became drovers and cattle-dealers, like Rob Roy. In the year 1857 Takos was at Athens, where he had a powerful protector. But at some period between that year and 1860 he went by another name than Arvanitakes, and was engaged as a brigand in lifting the sheep and cattle which his more peaceful brothers sold, and in robbing, murdering, and ransoming men, women, and children. Through the influence of the men who used brigands from time to time as the representatives of oppressed orthodoxy and calumniated Hellenism, he obtained an amnesty and was employed with good pay in the corps of guides which accompanies the troops who are sent in pursuit of brigands. As Takos knew very little of the topography of the Hellenic Kingdom at that time, the appointment was one of those jobs which have demoralised the civil and military administration of Greece. Takos was merely kept in leash to be let loose at a convenient opportunity as a bloodhound, to advance the party, political, or patriotic schemes of his patrons. After an interval he obtained his discharge, either because he thought he could do better by resuming the profession of a brigand than by continuing to serve as a military guide, or because he was wanted by the agitators of "The Great Idea" to figure as an oppressed Christian when Epirus was to have taken up arms to aid the war of annexation in Crete. The dangerous character of Takos was so well known that the shepherds of his own nationality secretly made anxious demands to an officer under whom he had served that his discharge should not be granted. This officer represented to the Minister of War that Takos was an amnestied brigand and a dangerous character, and stated that it would be well to refuse his discharge, and prudent to keep a strict watch over him. The recommendation of the officer was disregarded, and the influence of the patrons of Takos at the War Office obtained his discharge. This is the career in Greece of a man whom the Government of M. Zaimis is telling us with noisy reiteration came into Greece as a chief of brigands from Turkey in the month of January of the present year. An honest Government would have aided in bringing all the facts to light, in order to obtain the assistance of the nation in putting an end to a state of things for which the civilised world holds the nation responsible."

The numerous lectures that Professor Huxley has delivered of late years to popular audiences are being collected and published in America under the title of "Lay Sermons."

THE EDUCATION BILL.

A meeting of the committee of working men charged with making arrangements for holding a great meeting upon the Government Education Bill in Exeter Hall, to be held on the 14th inst., at which working men will propose and second the resolutions, was held on Thursday at the Bell, Old Bailey; Mr. Lucraft in the chair. The main business before the meeting was the discussion of the resolutions to be submitted to the meeting. Eventually the following, which were read by Mr. W. R. Cremer, the hon. secretary, and discussed *seriatim*, were adopted as those which should be submitted to the meeting, which will be presided over by the Rev. C. H. Spurgeon:—1. "That this meeting, knowing from sad experience the want of proper educational provision for the people, regrets the Government Bill does not supply that want, inasmuch as it admits of an extension of the present system of denominational schools; and this meeting records its deliberate conviction, founded on such experience, that the educational wants of the country cannot be supplied except by the establishment, in every parish and district, of free schools at which attendance shall be compulsory, and teaching entirely free from anything sectarian." 2. "That as the local institutions which at present exist do not command sufficient confidence and respect to be entrusted with the education of the people, School Boards shall be established in every parish and district immediately after the passing of the bill, all heads of families to have the power of voting in the election of such Boards, the votes being recorded by ballot; and that it be imperative on such boards to enforce the attendance at the national schools of every child who is not elsewhere receiving a satisfactory education." 3. "That, should the inhabitants of any parish or district, within three months from the passing of the Act, fail to elect a School Board, or if any Board shall fail to carry out the provisions of the Act, the Council or Minister of Education should appoint a Board where such has not been done, or remove a useless or obstructive one, and appoint another in its stead." Upon the fourth resolution, which provided that a deputation from the Working Men's Educational Committee should wait upon Mr. Gladstone and Mr. Forster, it was explained by Mr. Cremer that no deputation of working men had as yet laid their views upon education before the Ministers of the Crown, and it was, therefore, considered necessary that the Working Men's Committee should wait upon the Prime Minister and the Vice-President of the Committee of Council on Education. The resolution was then agreed to. A vote of thanks to the chairman closed the proceedings.

At a meeting of the Manchester Education Bill Committee, held at the Town-hall on Wednesday, the following resolutions were unanimously adopted:—"1. That the second report of the sub-committee on the amendments proposed to be inserted in the Elementary Education Bill, including all amendments which have been placed on the notice-paper of the House of Commons up to the adjournment on the 31st of May, be adopted and printed for circulation. 2. That this committee cordially approve the amendments which the Government propose to introduce into the bill in committee, and considers that the amendment on Clause 7 will secure the rights of minorities and remove the most serious objections which have been taken to the original clause on religious grounds. 3. That, inasmuch as these amendments do not touch any of the following points:—1. The creation of School Boards in every district; 2. the unsectarian character of new rate-provided school; 3. the substitution of positive provision respecting attendance at school for permissive by laws, drawn up by School Boards, this committee strongly urges upon its friends in Parliament the necessity for united action in support of the amendments on Clauses 10, 11, and 12 proposed by Mr. Hibbert; on Clause 14, proposed by Mr. Jacob Bright, and on Clause 66, proposed by Sir Thomas Bazley."

The executive committee of the National Education League met on Friday at Birmingham to discuss the action of that body in reference to the Government Bill. Mr. Joseph Chamberlain presided. Resolutions were passed approving the circular issued by the officers, and supporting their objections to the concessions of Mr. Forster. It was also resolved to press with the utmost vigour the League amendments, and, that failing success in amending the bill, it is desirable to postpone legislation on this subject till next session. A petition to Parliament setting forth the views of the committee was adopted. In reference to Mr. Vernon Harcourt's notice of amendment on the religious question, a resolution was passed that it was not desirable for the League to offer any compromise on that question. It was further resolved to raise a special fund of ten thousand pounds for the purpose of carrying on the agitation against the bill. One thousand pounds was subscribed in the room. At a meeting of the Hackney Branch, held on Tuesday last, it was unanimously resolved, "That the committee expresses its disappointment and dissatisfaction at the manner in which Mr. Forster has, in his amendments, dealt with the defects apparent in the Elementary Education Bill; and, having regard to the facts, that the compulsion proposed is still only a permissive one, and that the principles of religious equality are still violated by the whole community being rated for the teaching of the religious views of part, is of opinion that the true interests of education will be best forwarded by pressing upon the Government the absolute necessity for the adoption of a thoroughly compulsory and unsectarian system of education even at the risk of not passing a bill this session."

At a large and influential meeting of the ministers,

delegates, and members of the Congregational Union of Lincolnshire, held at Long Sutton, on Thursday, June 2nd, the following resolutions were moved by the Rev. William F. Clarkson, B.A., seconded by the Rev. Frederick S. Williams, and unanimously adopted:

1. That this Union expresses its acknowledgments to Her Majesty's Government for their efforts to secure a national system of education.

2. That this Union desires to express its regret that in the amendments recently laid on the table of the House of Commons, the Government has thought proper to ignore the representations of more than 5,000 Nonconformist ministers that there are radical defects in the Bill. This Union assures the Government that the convictions of these 5,000 ministers, representing 5,000 congregations, have not been lightly adopted and will not be lightly abandoned.

3. That this Union believes that the Government Bill (even the proposed Government amendments) if it became law, would be certain in our towns to produce sectarian strife at the election of every School Board, and in our rural parishes would hand over the education of the children to the dominant sect, who would use its power for sectarian purposes.

4. That this Union believes that a wise and equitable solution of "the religious difficulty," as it is called, is to be found in the programme adopted at conferences of Episcopalians, Nonconformist ministers, and laymen recently held at Nottingham, Leicester, and Derby, in which it was agreed that the education in the new schools should be religious, but that it should be without any denominational bias. This Union conceives that such an agreement would render the protection of a conscience clause scarcely ever necessary. The only important exception to this is the case of Roman Catholics, who might, where they are numerous, be permitted, if they wished, to use the Douay version of the Scriptures. A stringent conscience clause would meet all other cases.

5. That the Union, therefore, respectfully asks Her Majesty's Government to alter the obnoxious provisions of their bill; and in the event of their not doing so, urges all Liberal members of Parliament to give their most strenuous and uncompromising opposition to a measure passing into law which would introduce sectarian strife and heart-burning into every part of the land.

6. That this Union desires that a copy of these resolutions be forwarded to Mr. Gladstone and Mr. Forster; and that they be embodied in a petition, to be signed by the Chairman and Secretaries, and presented to Parliament.

The Bishop of Winchester presided on Friday afternoon at a meeting of the supporters of the National Society at Bournemouth. In the course of a long and eloquent address, his Lordship expressed his approval of the Conscience Clause, if properly managed. It was his conviction that the people of England would never endure a purely secular system of education. Secular education was a contradiction in terms to a people who had the Bible given to them by God; and the highest and best part of our nature could never be properly trained if we ignored the revelation given to us by Him. The great danger of the day arose from the divisions existing among Christians, and not from the efforts of the secularists, who were a party scarcely worth thinking of. Mr. Forster's bill was admirably adapted to meet the educational deficiency, and he was desirous of strengthening the hands of Government.

The Nonconformist Committee (appointed at the large meeting held in April, in the Free Trade Hall) met on Friday afternoon at the Trevelyan Hotel, to consider the Government amendments. The Rev. J. Hutcheson, of Ashton-under-Lyne, was voted to the chair. A strong feeling of regret was expressed on account of the trifling and inadequate character of the Government amendments; and the hope was expressed that, rather than the bill should pass, even with the amendments of Government, that it might be thrown out altogether. It was decided to hold a public meeting on Monday evening, the 13th instant. The following petition was adopted and signed by the chairman:—

To the Honourable the Commons of the United Kingdom in Parliament assembled, the humble petition of the undersigned Members of the Congregation of Protestant Nonconformists, commonly called

Sheweth,—That your petitioners have discovered, with astonishment and alarm, that the amendments on the Elementary Education Bill, of which the Government have given notice, altogether fail to remove the fundamental objection urged against the bill by the vast majority of Nonconformists of all denominations, inasmuch as it is still left in the power of the School Board to require the schoolmaster, the servant of all the ratepayers, to teach sectarian formularies, catechisms, and dogmas in schools established or aided by the rates.

That your petitioners are still of opinion that by this provision of the bill a new form of religious taxation will be established; that it will give occasion to sectarian conflicts which will be most injurious to the social and religious well-being of the community; and that it will be a practical reversal of the whole tendency of modern legislation.

That your petitioners are strongly convinced that the bill cannot be accepted as satisfactory by Nonconformists unless such amendments are introduced as shall definitely secure the unsectarian character of all schools supported or aided by School Boards.

And your petitioners earnestly pray that unless the bill is so amended your Honourable House will prevent its passing into law.

And your petitioners will ever pray.

A resolution was also adopted urging all congregations and bodies of Nonconformists to petition, demanding that their principles shall not be violated in the coming legislation.

FORTHCOMING MEETINGS.

The Council of the Education League has been summoned to a day meeting in London on the 16th instant, to protest against the insufficient character of the Government amendments to the Education

Bill. Delegates from nearly 200 branches have been invited to attend. It is estimated that at least 1,000 will be present. A large public meeting will be held in the evening.

It will be seen from an advertisement elsewhere that the postponed meeting of Nonconformists in the metropolis will be held at St. James's Hall on Tuesday next. W. M. Arthur, Esq., M.P., will take the chair, and amongst the speakers announced are A. Illingworth, Esq., M.P.; Sir J. C. Lawrence, Bart., M.P.; H. Richard, Esq., M.P.; H. S. F. Winterbotham, Esq., M.P.; P. W. Clayden, Esq.; the Rev. J. G. Rogers, and the Rev. H. C. Spurgeon.

MR. FORSTER, M.P., ON THE EDUCATION BILL.

The Right Hon. W. E. Forster, M.P., Vice-President of the Council on Education, had an interview, on Saturday, at the offices of the Bradford Liberal Electoral Association, with a deputation from two public meetings recently held in the St. George's Hall and the Mechanics' Institution on the question of education—a deputation representing the views of the National Education League. Among those present were Mr. Illingworth, M.P., Aldermen Brown, Rawson, and Cole; Councillors Read, Boothroyd, and Lund; Revs. J. G. Miall, J. B. Robertson, R. Pilcher, and J. Mursell; Messrs. J. M. M. Gourlay, Frederick Priestman, Richard Goddard, John Cooke, W. Whitehead, Elias Thomas, J. S. Colefax, C. B. Murgatroyd, G. Demaine, S. Cowperthwaite, J. Lupton, W. H. Arnold, Joshua King, A. Sharpe, J. Hanson, William Whalley, Thomas Akam, John Croyke, Aaron Shepherd, Thomas Greenwood, R. Taylor, David Snowden, T. F. Myers, J. Lancaster, J. Smith.

Mr. J. V. Godwin, chairman of the meetings referred to, presided on this occasion, and, addressing Mr. Forster, said he had the pleasure to introduce to him a joint deputation from two meetings which had been held in Bradford. After stating some of the objections to the bill as it at present stood, he said that the Government amendments did not favour undenominational education, though the whole current of public opinion was in the direction of religious equality—(applause)—and not in the direction of concurrent endowment. (Hear, hear.) He very much questioned whether the majority of those who were anxious for unsectarian education would not prefer that the bill should remain over for another session rather than it should pass without the adoption of amendments which would secure unsectarian education. (Hear, hear.) And they would prefer this because they thought it would be found that public opinion would progress as rapidly from 1870 to 1871—if not more so—than it had done from 1868 to 1870; and that while those who were in favour of undenominational education were prepared at present to make a reasonable compromise at the present moment, so as to secure in the case of existing schools a proper conscience clause, the Government would never have an opportunity of making a better bargain with public opinion. They believed that if the agitation on the question went on for another session the current of public opinion would set in in favour of an absolutely secular system of education rather than that the religious difficulty should form an obstacle to a truly national system. (Hear, hear.)

The SECRETARY then read the following memorial, adopted at the meeting in the Mechanics' Institution:—

TO THE RIGHT HON. W. E. FORSTER, M.P.

We, the inhabitants of Bradford, in public meeting assembled, are desirous of expressing to you personally our opinions and wishes with respect to the bill for elementary education as introduced by you on behalf of the Government. The good service which you have already rendered to the nation with regard to the endowed schools leads us to hope that you will be equally successful in the conduct of the present bill through Parliament. There are, however, points in the same to which we feel grave objections, and to which we desire to draw your attention, believing that you will give them a fair and dispassionate consideration. We object to the length of time which it is proposed shall elapse before the bill is to take effect; we think that immediate action should follow the passing of the measure and its receiving Royal assent. We object to the mode of electing the local school boards by town councils or select vestries. We think that, as the schools are to be supported at least in part by local rates, the boards should be elected by the ratepayers, each ratepayer voting by ballot, and with but one vote for each member of such board. We object to the uncertainty introduced by the permissive nature of the compulsion recognised by the bill. We desire the principle of compulsion to be laid down by the authority of Parliament, and not left to the accidents of local caprice or prejudices. We object that the bill, while it provides for the levying of rates in aid of education, does not also provide that the education should be free to all, but makes it needful for the very poor practically to declare themselves paupers before they can obtain for their children the educational benefits which the State provides. The clauses, however, to which we most object, and against which we most protest, are those referring to religious teaching in the proposed schools. We had hoped that the Government's policy with regard to the Irish Church, so emphatically endorsed by your constituents as well as by the nation at large, would have been taken as a guide in framing those clauses, and that special pains would have been taken to apply no money, whether from national or local resources, to the direct or indirect advancement of any religious sect or party. We are sure that to leave the question of denominational teaching to the decision of school boards is to provide causes of serious contention and of grave scandal, all the more hurtful to national morality that these will be aroused and repeated yearly in the sacred name of religion.

Such, sir, are the chief objections which we feel to the bill as it now stands. To these we would direct your earnest attention. We further respectfully submit to your consideration the fact that at all, or nearly all, the meetings of a public, free, and open character, held throughout the country, resolutions have been passed favouring the views which we now urge. We earnestly hope, therefore, that the Government Bill will be so altered and amended as to bring it into accord with the widely-expressed and preponderating wishes and convictions of the people of this country.

The Rev. R. Pilcher, Mr. W. Whitehead, Mr. J. S. Colefax, Mr. Alderman Cole, Mr. E. Thomas, the Rev. J. Mursell, and Mr. A. Sharpe having stated various objections to the Government Bill,

Mr. Forster replied. After stating that he must speak with necessary reserve, he said in reply to Mr. Pilcher there would be no delay. The first thing was to ascertain exactly the deficiency of education throughout the country, in order that measures might be immediately taken for the purpose of supplying that deficiency; and it would be immediate action of the most stringent and of the most onerous character. Then Mr. Whitehead spoke with regard to the mode of electing the boards. In the amendments published objections so far as rural districts were concerned had been remedied. Town Councils were to elect school boards, but not perform those duties. His impression was that they would be likely to get a better body of efficient persons, with educational knowledge to carry out an educational proposal, by entrusting the election of these men to a Town Council than if they were elected directly by the ratepayers. The next question was brought forward by Mr. Colfax, who complained of what are called the compulsory powers of the bill. It was the only one point on which he had changed his convictions. He was now convinced that they must for the future rely very much on the principle of direct compulsion. But he did not think it would yet be acceptable to the majority of people, or to the House of Commons. Therefore it was wise to give districts the option of applying it. He had very little doubt, if the bill passed as it stood Manchester would put the compulsory principle in force, and he believed that if Manchester would take it in hand it would work so well as to tempt other places to follow the example, and also give the Government power, by the support of public opinion, to apply it over the whole country. But that, again, was a question on which he should be very glad to see the feeling of the House when they got into committee. After referring to the free-school question, he came to the religious difficulty:—

But on this question I really cannot do more than just explain the principles upon which the bill was brought forward. The first of these principles was that the State, meaning by the State the Imperial Government, should not in any way interfere in religious education. That is carried out in this bill as it was in those bills that Mr. Bruce and I brought forward in 1867 and 1868, and if anything it is more carried out in this bill, because here we have at once done what we only contemplated carrying out in the previous bills—we have abolished the religious inspection of Church schools, and, consequently no money of the State can be paid for finding out whether any religious teaching be given or not. But while we think it right to carry out this principle, we would not prevent any parents who wished it from having religious teaching given to their children by the same schoolmaster and in the same school as the other teaching is given. These are the two principles which have been carried out in the bill; and when the time comes I shall be prepared to vindicate either before you or before the House of Commons, my belief that in carrying them out we have in no way transgressed the principle of religious equality. I am aware it is stated that the whole principle of concurrent endowment is involved—(Hear, hear);—but I do not believe that you can in any way put upon the same footing the question of worship, such as was involved in the Irish Church measure of last year, and this question—which merely came to this, that we do not prevent parents, if they wish it, from having religious teaching given by the same man who gives the other teaching, and in the same school. Remember this, that although you may say you dislike religious teaching, there are very many parents who very much like it, and if we were to say by Act of Parliament that they should not be allowed to do this, they would feel that there was a great injustice forced upon them. I merely say this in explanation of my views in bringing forward this measure. The objections stated to it here and in the country with regard to the difficulty of leaving this matter to the school boards deserve the best attention, and the Government are prepared most closely to consider them in committee. And committee is really the right place for their consideration, for this reason, that the question is not one of abstract resolution, but one of how to do a particular thing, and those who have advocated one mode of doing it are in a very unfair position if those objecting to their mode are not at the same time compelled to bring forward their proposal on the subject. We say, then, that it is pre-eminently a thing which ought to be left for discussion in committee. I must make one other remark before I leave this part of the subject. I exceedingly rejoice at one result of the meeting held in St. George's Hall, because I find that the resolution which was there proposed by Mr. Illingworth, M.P., and seconded by the Rev. Mr. Mursell, and passed by a majority—and I should imagine that in the point to which I am going to refer it was unanimously agreed to—was one which acknowledges to some extent the principle which the Government has embodied in the bill. Because in using these words—that reading and instruction from the Bible shall not be prohibited—this much at least is acknowledged, that the parent should not be prevented from having for his children Bible teaching by the same man and in the same school as the other teaching. I was very glad to find that that was agreed to by the meeting, and glad to find that gentlemen who have taken such an active part in this movement as Mr. Illingworth and Mr. Mursell should have moved and seconded the resolution containing

these words, because it certainly seemed to indicate this—that by it one object of the Government was acknowledged, and it acknowledged that which I may be allowed to state I believe to be in accordance with the feeling of the enormous majority of the people throughout the country. I believe that in passing that resolution you merely came to the conclusion that is becoming more and more the conclusion of all those who have studied the question, that it would—as I ventured to state in bringing the bill forward—be a monstrous thing if in a Christian country the Bible, and not merely Bible reading but Bible teaching, was excluded from the day-schools. I am very glad, I say, that on this point—however you may differ from me in other matters—there seems to be an agreement between us. The chairman alluded to the question of the amendments, and expressed some disappointment that other questions than those on which they touch were not introduced in them. In putting the amendments upon the notice-paper the Government has done precisely what is done with regard to questions brought before the House, and especially questions of importance. We brought a bill forward. We took it to the second reading. At the second reading objections were started. The Government came to the conclusion that in one or two respects it would endeavour to meet those objections. Mr. Gladstone said we should do so, and consequently we put the amendments on the notice-paper. It is not usual—in fact it is most unusual—to do anything else between the different stages of any Government measure; and therefore I am sure Mr. Godwin will feel that in the course we have taken we have only taken the course which was usual, and the House would have had reason to complain if we had not taken it.

He was bringing forward in office nothing which he had not advocated as a private member. Mr. Forster concluded by saying:—

I thought it due to myself just to make these remarks, and you will not be surprised at my saying that, although it has always been a great pleasure to me to find myself agreeing upon important questions with my constituents, and although it has always been very painful to me to find myself differing from them—and few things have given me greater pain than to find that upon this matter I am supposed to disagree with some of my warmest friends—yet this is a question of infinitely too much importance to the country for me to do anything except what I feel to be right. (Hear, hear.) I should regret if you continue to differ from me, but I still believe that when you have weighed all the arguments on both sides and have endeavoured to put yourself in my position, and in the position of the Government, you will not strongly differ from me, if at all. But if you were to do so, whatever be the consequences, I should not be fit to be your representative an hour longer if I allowed this to weigh with me on such a matter for one moment. The question is one of the most intense importance. Its importance I endeavour to realise. It is my duty to come to the best conclusion possible, and I can only state that I shall be guided to the conclusion simply by what I consider to be my conscientious duty. (Hear, hear)

On the motion of Mr. Alderman Brown, seconded by Mr. Boothroyd, Mr. Forster was thanked for his kindness and courtesy in attending the meeting. The interview then terminated.

HARVEST PROSPECTS.

Mr. T. S. Scott, of Knaphill Farm, Surrey, in the *Times* expresses his opinion that the following conclusions may now be arrived at as the result of the peculiarities of the weather of this season:—

1. That we shall have a good crop of wheat notwithstanding the severe ravages of the wire-worm and slug, because the seed was got in on a fine tilth, and the plant has since been kept back in check and prevented becoming "winter proud" by a severe winter and an ungenial spring, and this slow growth has had the effect of stiffening the straw, which guarantees the crop against "lodging" at a future stage, and the rainless summer we have had up to the present time has been equally favourable, as such weather almost invariably results in a good wheat crop.

2. We shall have a light crop of barley, because it has been parched up by the sun and scorched by the wire-worm, and no amount of rain can now remedy its stunted growth and deficiency of plants.

3. From the same causes oats will be a light crop, but not to the same extent as barley.

4. Winter beans have a miserable appearance, arising from the long continuance of bleak and wet weather in winter, which they can seldom stand on the heavy soils on which they are usually planted, and in many districts they are prematurely in bloom, although not a foot long; spring beans look a shade better and peas also, although the latter were early much injured in the leaf by a light fawn-coloured beetle-looking insect, which no one seems to know much about. All these cereal and pulse crops will come much sooner to the sickle than was anticipated six weeks ago, on account of premature ripening.

5. Hay will be the lightest crop within my memory, because there is no bottom grass anywhere. Artificial grasses and clovers look better, and sainfoin and Lucerne in the calcareous districts, where they are extensively grown, look extremely green and luxuriant; but much of these crops are now being sacrificed for the maintenance of live stock on bare pasturage.

6. Mangelwurzel will be a fair, if not a heavy crop, as it was got in in superb order, has come up very well, notwithstanding the drought, and luxuriates in a dry summer and sunshine. Swedes and turnips are uncertain, because, although they were and are still being got out in fine order, they have already been once or twice swept clean away by, and are still at the mercy of, the pestiferous fly in the absence of abundance of rain and soft warm weather. I have in vain dusted the drills, after sowing the seed, with guano, urban manure, or night soil, salt, ashes, &c., for I still see these destructive insects revelling in myriads among the most pungent manures. Where the turnip area is large enough to pay for a water-drill, I would recommend its use, as I never knew it fail to secure a crop at the first sowing, even on the thin corn brash soils of North Wilts, which afford a severe test, and where I have used it extensively. In

the same district I successfully used a revolving fan, the invention of a working man, but it was not encouraged, and has since been lost sight of. This year of insects suggests the policy of encouraging such inventions.

7. Potatoes, although several times touched by late spring frosts, do not appear permanently injured, and look well generally; and if the drought should continue, and cause a light crop, it will likely be of superior quality. As an experiment I have this year reversed the usual practice, and planted some potatoes on the bare earth, covering them with manure and then soil, and they look infinitely better than those planted on the manure. In less parching weather I do not think this would be the case, nor do I think the quality will be so good, as they are more likely to taste earthy.

8. Lean cattle and sheep will be cheap for a time, because there is no feed for them, and the breeders are forced to sell; but beef and mutton will be dear, because all winter-fed stock is now disposed of, and grazing stock will have to be fattened with excessive quantities of oilcake and other expensive artificial food, to make up for the deficiency of grass. Finally, there will be some compensation for these drawbacks by the economy of labour in cultivating the land during peculiarly favourable weather, and there will not, or ought not to be, a living weed left in the country.

These observations are the result of a continuous detailed inspection of farms in all the home and some of the midland counties from last autumn up to the present time.

DROUGHT IN YORKSHIRE.—There is still no rain. With only 7½ in. of rain in 1870, and less than 2 in. in April, May, and June, the condition of the land is one of complete dryness. The whole of the early sown turnips are lost, and farmers, as a rule, are quite puzzled what to do. The land is so hot and void of moisture that it is quite vain to sow afresh, though some have ventured on that course. Wheat bears the drought well, but everything else is getting worse. On Sunday, though a brisk east wind blew, the heat in the sun was 109 degs., and the barometer rose to 30.50. Fat stock is rapidly rising in prices, and lean cattle are a drug.

Postscript.

Wednesday, June 8th, 1870.

MR. DISRAELI AND MR. GOLDWIN SMITH.

Mr. Goldwin Smith has forwarded to the daily papers a copy of a letter which he has addressed to Mr. Disraeli, as the author of "Lothair":—

Cornell University, Ithaca, State of New York,
May 25th, 1870.

Sir,—In your "Lothair," you introduce an Oxford Professor who is about to emigrate to America, and you describe him as "a social parasite." You well know that if you had ventured openly to accuse me of any social baseness, you would have had to answer for your words. But when, sheltering yourself under the literary forms of a work of fiction, you seek to traduce with impunity the social character of a political opponent, your aspersions can touch no man's honour—they are the stingless insults of a coward.—Your obedient servant,

GOLDWIN SMITH.

The Right Hon. B. Disraeli, M.P.

LATEST FOREIGN NEWS. AMERICA.

(From the *Times* correspondent.)

PHILADELPHIA, June 7.

The new Tariff Bill, which has been passed by the House of Representatives, has a good chance of also passing in the Senate. If it passes it will come into force on December 31. The following are some of the duties fixed by the bill:—Cotton goods, usually measured by square yard, and not otherwise provided for, 50c. per square yard; if bleached, 10 per cent. in addition; if coloured, stained, painted, or printed, 20 per cent. in addition; flax, unheckled, 20 dollars per ton; heckled, 40 dollars per ton; nickel, 40c. per lb.; albate, German silver, &c., 40 per cent.; manufactures of these metals, 55 per cent.; linseed oil, 30c. per gallon; linseed, 20c. per bushel; nitric, muriatic, and sulphuric acids, not chymically pure, free of duty.

EARTHQUAKE IN MEXICO.

NEW YORK, June 7.

Intelligence from Mexico announces that a violent earthquake has occurred at the city of Oajaca. Over 100 persons were killed, and a large number injured. Other towns and some mines in the State of Oajaca were damaged.

THE CONFLAGRATION IN TURKEY.

CONSTANTINOPLE, June 6.

Great depression prevails throughout the city. The Exchange and almost all the shops are closed. The French Ambassador has invited all French subjects who have suffered loss in the late fire to go to the Embassy to-morrow, to receive pecuniary succour. Several English have suffered loss.

INDIA.

Good accounts are received in regard to the crops in Bengal, the prospects being much improved by the general rainfall.

FALMOUTH, GIBRALTAR, AND MALTA TELEGRAPH EXPEDITION.

The following telegram was received last night:—

"CANNING TO OSBORN.

"June 6, Noon.—The expedition in latitude 45 46 N., longitude 8 6 W. Cable perfect. All going

well. Strong N.E. wind. Tell Investigator at Penzance to look out for us on Wednesday night."

This placed the expedition on Whit Monday at noon in the middle of the Bay of Biscay, in 2,600 fathoms water, and only 286 miles from Penzance.

SHERARD OSBORN, Captain R.N.

The shore end was landed at Porthcurns, near Penzance, yesterday, and buoyed.

SERIOUS RAILWAY ACCIDENT.—An alarming accident happened yesterday to an excursion train which was conveying a party of school-children with their friends from Olckheaton to Blackpool. The tire of the wheel of a carriage in the middle of the train came off, and the carriage was thrown down an embankment. Thirteen persons were more or less injured, but at present no fatal results are reported.

ACCIDENT AT THE ALHAMBRA.—Shortly after ten o'clock last night a fearful accident occurred at the Alhambra Palace, Leicester-square, by which eleven of the coryphees sustained injuries of a more or less serious nature, owing to the fall of the "trap." Only three or four of the accidents are of a serious nature, and in all the sufferers are progressing favourably. The real cause of the accident has not yet been ascertained.

MISSING SHIPS.—It has been announced that among the missing ships recently reported as safe is one called the *Cerealia*, which left Philadelphia for Queenstown on the 14th January last, a fortnight before the City of Boston left Halifax for the same destination. This appears to be incorrect. Mr. Inman states that, in reply to inquiries he made on the subject by Atlantic cable, he received a despatch yesterday morning from New York stating that the *Cerealia* has not yet been heard of. The vessel which has been reported safe is the *Cecilia*, which sailed on the 27th May.

SHOCKING BOAT ACCIDENT AT RAMSGATE.—A large party of the "Artificial Florists' Society" and their friends visited Ramsgate yesterday. In the afternoon a party of them were in a small pleasure sailing boat outside the harbour, in charge of a young boatman named Penney. About half-past four o'clock a gust of wind upset the boat, which sank, and the whole party were in the water battling for their lives. The accident was seen from the pier, and the harbour tug *Vulcan*, immediately put out to their assistance. Before its arrival two of the party had sunk to rise no more. Eight persons were rescued, four of whom were almost drowned, but by persevering efforts two were restored. The names of those drowned are James Bonner and his wife, James Tunnell, and — Stevens.

WRECK OF THE DACIA AND GREAT LOSS OF LIFE.—News of the loss of the *Dacia*, one of the vessels engaged in the expedition organised for laying the West India and Panama telegraph cable, reached London yesterday, by telegraph from Bermuda. It is stated that she was totally wrecked on the northern reef off Bermuda, and that all hands on board, except three, were drowned, the number of the lost being fifty-seven. She sailed last month from the Thames with about 1,000 miles of cable on board; the remainder of the line—3,000 miles—was in sections on board other steamers. Large amounts of insurance were effected on her and the cable, reaching to nearly 250,000l., distributed among the underwriters and marine insurance companies. The premium paid was about 26s. per cent. It is expected, however, that there will be some chance of picking up the cable, though the steamer may have foundered.

MARK-LANE.—THIS DAY.

At Mark-lane to-day the show of English wheat was again limited. There has been a continuance of firmness in the trade, and the late advance has been well supported. The show of foreign wheat has been good. The demand has been steady, and full prices have been realised. Moderate supplies of barley have been on offer. The trade has been firm, at full currencies. Malt has been quiet, at late rates. Oats have been in short supply and steady request, at improving rates. Beans have been firm, and quite as dear. Peas have been steady, at extreme prices. The flour market has continued firm, both as regards inquiry and values.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	490	—	—	—	—
Irish	—	—	—	—	—
Foreign	4,810	5,100	—	44,000	360 bks.
					7,110 bbls.

A REAL SCOTCH JOKE.—An amusing scene took place in the recent Free-Church General Assembly, during the discussion on the report of committees on paraphrases and hymns. Dr. Begg and Dr. Gibson argued that uninspired words should not be used in praise—ground more extreme than which it would be impossible to take. To meet this, it was said on the other side that no more restriction should be placed on words employed in praise than on words employed in prayer; but, granting all that Dr. Begg contended for, they might take passages here and there out of the Bible, and put them together in a poetical form. Against this alternative, Mr. Waters, Burghhead, spoke. He was almost wholly inaudible, except to those immediately around him. He was proceeding to show how this might work, and said they might take as an example how the following two passages would read together:—"And Judas went out and hanged himself." Here Mr. Kidston got up, and, touching the speaker on the shoulder, told him he was inaudible to the House, when Mr. Waters immediately faced round on Mr. Kidston, and called out, so as to be heard by the whole house, "Go ye and do likewise." The joke, though accidental, created immense laughter.

THEOBALD BROTHERS, Public Accountants, require PARTNERS with capital for the following businesses:—
UPHOLSTERERS, established 27 years, 2,000l.
MANUFACTURERS (Iron), established 59 years, 5,000l.
STATIONERS (old established), 2,000l.
DRUGGISTS (Wholesale), 3,000l.
PHOTOGRAPHERS (First Class), 4,000l.
 They have also several clients with capital.
 Mortgages and other Loans arranged.
 County Chambers, 14, Cornhill, and 78, Lombard-street, E.C.

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*. Where any difficulty is experienced in obtaining copies with regularity from the Newsvendor, the Subscriber will find his cause of complaint removed by ordering a stamped copy direct from the Publishing-office.

TO CORRESPONDENTS.

"INQUIRER."—We know of no such library except the British Museum.

"W. HUME ROTHERY."—We are sorry we have not space for the protest he has sent.

The Nonconformist.

WEDNESDAY, JUNE 8, 1870.

SUMMARY.

It is some years since the Whitsun holidays have been enjoyed under more favourable circumstances than the present. There has of late been a slow but steady revival of trade, and increase of employment, which is now telling upon the pauperism of the country and even of the workhouses of the metropolis. The weather has been as bright and exhilarating as could be desired, and the recreations of our artisan population during the present week favourably contrast in character with the racing excitements in which the upper and middle class holiday makers of last week indulged. The weather, if anything, is a trifle too settled, and the absence of rain throughout the country is generally complained of. The drought has already spoiled the hay crop, which will, it is feared, be the lightest in memory, and tend to raise still higher the already exorbitant price of meat. But it is stated on good authority that, according to present appearances, we shall have a good wheat crop, although the produce of barley, oats, and potatoes, is likely to be light.

Domestic politics, as is usual at this holiday season, are at a low ebb. It is curious that while the American Fenians have been making an impotent and absurd demonstration on the Canadian frontier, the Brotherhood of England are in a state of unusual activity. The prosecution of Davitt and Wilson, not yet completed, has led to the disclosure of a wide-spread organisation for the collection and distribution of offensive weapons throughout the United Kingdom for Fenian purposes. These troublesome conspirators, if they can do little, are adepts at

creating a panic. There have been threats of an attack on Tynemouth Castle, where large quantities of gunpowder are stored, and extraordinary precautions have been taken under the authority of the Government at the various dockyards, arsenals, and naval stations, to prevent a sudden raid by Fenians. As there is no doubt that the Home Office is well informed of all the plots and movements of the American-Irish ruffians, there must be adequate reasons for these precautions. The whole thing is probably no more than a device for replenishing the exhausted Fenian exchequer by working on the credulity of Irish sympathisers.

As the Government Education Bill will go into Committee to-morrow week, there is still a good deal of activity out of doors, both among its supporters and those who desire to see it greatly amended. The Bishop of Winchester, who seems to regard the teaching of formularies to little children as vital religious instruction, makes a great merit of accepting the Conscience Clause, and ostentatiously, though cruelly, pats Mr. Forster on the back for his excellent measure. If Bishop Wilberforce reflects the views of his episcopal brethren, there is little hope that they will accept unsectarian education even for rate-aided schools except under great pressure. The *Standard*, alarmed at the growing popularity of the scheme of Bible instruction without catechisms or formularies, denounces it as "valueless in itself, as leading to pure secularism," and as "reducing Christianity to the vanishing point." On the other hand, the League is preparing for a general conference of its supporters to be held next week, and the interview between Mr. Forster and his Liberal constituents indicates that they are not likely to put up with an illusory plan.

The difficulties of M. Ollivier as the head of a professedly Liberal Government are increasing. Nettled by two small defeats in the Legislative Body last week, the Minister on Saturday challenged a vote of confidence on a small question submitted by M. Bethmont, and found no opponents; 188 voted with the Ministers and none against them. The Left refrained from going against a Government which may yet be of some service to Liberal principles and keeps out M. Rouher; the Right, in a state of suppressed rebellion, was under orders for the Tuilleries. There are but two remedies for this unnatural state of things—the resignation of the Government, which would oblige Napoleon III. to show his real intentions, or a dissolution which would rid the Chamber of its reactionary element.

Mr. Goldwin Smith's letter to Mr. Disraeli, which we publish in another column, is certainly couched in severe language. Contempt and scorn have never, perhaps, found fitter expression, and, it may be added, never perhaps a more fitting object. Mr. Disraeli has made many mistakes in "Lothair"—adding to a life which, for many years, has been a huge blunder—but he is not usually deficient in a certain courtesy. He can, indeed, be chivalrous to an opponent, but, at the same time, he can descend to artifices which provoke the moral indignation of every man of honour. The attack on Mr. Goldwin Smith in "Lothair" was of the latter character. That Mr. Disraeli should have laid himself open to such a rejoinder as Mr. Smith has made, is for him to have laid himself open to public degradation.

There can be no question as to the great importance of the new Civil Service regulations published in the *Gazette* of last night. When, some fifteen years ago, the competitive system, on a limited scale, was first established, there could be little doubt as to what must one day come. It is quite true that the Civil Service Examiners did their best, for some years, by their ridiculous regulations, to postpone a thorough reform, but exposure brought them to something like a condition of common sense, and, since then, there has been no hope for the old system. The new regulations, which will come into operation on the 1st September, establish unlimited competition. No one will be able to enter the service of the State in any of the civil departments who does not prove himself to be considerably superior to his fellows, and indeed a man of high character, attainments, and ability. It will now be more difficult to get a post under the Government than it will be to get one in any mercantile office. When the post has been obtained it will be equally difficult to hold it. In some respect the regulations strike us as being needlessly strict, but it is better, at present, to err on that than on the other side. One effect we hope they will have—and that is to discourage men from desiring appointments under the Government. As a rule these appointments have been coveted because they have been easy and permanent. They have been the refuge of mere idlers. Now, everything promises to be different. Pay and prospects in the Civil Ser-

vice are always bad, and now the entry will be disagreeable. There is nothing whatever left to tempt a man to enter Government employment.

It is satisfactory to find, as we do from this morning's telegrams, that the new Tariff Bill has passed the House of Representatives at Washington, and that there is a good prospect of its also passing the Senate. The Bill reduces the duties on many articles of import, and is the first step towards Free Trade, which is sure one of these days to be as popular in America as it is in England.

MR. W. E. FORSTER AT BRADFORD.

THE Vice-President of the Committee of Council on Education has been down to his constituency, and has conferred with an important section of that body—that section of it, we mean, which sympathises with the Educational League—on the principles and the provisions of his Elementary Education Bill. We wish it had been in our power to say that the result of the interview was a simplification of the relative position of the parties. With much regret, we are obliged to confess, for our own part, that we can say nothing of the kind. The position is precisely what it was at the beginning, in regard to all the principles at issue between Mr. Forster and his friends. How could it have been otherwise? The Right Hon. Gentleman reminds them that although he can, to some extent, explain misconceptions of the Bill, and listen attentively to objections, it would be impossible for him to enter into argument upon those objections, because he would be unable to do so without giving some idea of the future action of the Government, which he would like to be at liberty to do, but which it would be very wrong of him to do. It is easy, we fear, for even "constructive statesmen," to fall into the use of official cant, without much consideration as to the sense in which it may be understood by those to whom they have addressed themselves. Why, we may ask, would it be a wrong thing, or why is it to be regarded as an almost impossible thing, for Mr. Forster to tell his constituents, and, through them, the public, what changes he, as the organ of the Government on the Education question, proposes to make, or to concede, in the Bill now before Parliament? If the Privy Council Committee is at variance with the Cabinet upon the measure, or if, before it was submitted to the decision of the Government, the opponents of Liberalism were consulted while the friends of Liberalism were kept in the dark—and if, in consequence, the Bill has thrown confusion into the ranks of Ministers, as well as into those of their supporters, so that, as a Government, they do not know precisely where they are, or what they shall do, undoubtedly, it is but prudent to throw a veil of mystery over the imbroglio, and to express regret that the conditions of the problem are such as to prevent an honourable drawing aside of that veil. But we cannot help fancying that Mr. Forster would conciliate the trust of the public to a much greater extent, if, instead of hiding his own mind, or, perhaps we should say, the mind of the Government, behind a silence which he professes he would willingly break, he were distinctly to announce what are the principles he intends to stand by, and what are those which he means to repudiate. We do not see why Liberal Ministers, honestly intent on Liberal measures, should affect an air of mystery, as if to divulge their views would be something equivalent to a breach of faith. And we must say that throughout this business Mr. Forster's reticence, at least in regard to his own friends, and to those who in the main have made him what he is, has been unfortunate, and has not served to promote happy results.

In reference to the religious teaching provided for by the Bill, and, as Mr. Forster is fully aware, objected to so strenuously by a large majority of his own supporters, he says it is due to the operation of two cardinal principles. The first is, "that the State, meaning by the State the Imperial Government, should not in any way interfere with religious education"; and the second is, "that parents should not be prevented, if they wish it, from having religious teaching given by the same master and in the same school as the other teaching." Neither of these "principles" appear to us to assume the rank of principles at all. The language in which Mr. Forster has put them does no more than express, what of course he did not intend, an ambiguous, and therefore a muffled opinion. What can it signify, so far as the principle at issue is concerned, whether the Imperial Government interferes with religious teaching by direct legislation, or whether it authorises municipal and local interference? Who that objects to the religious portion of this Bill would prevent any parent whatever from having religious teaching given to his child by the same man,

and in the same school, as other teaching is given to it, on the understanding that it was not to be given at the expense of the ratepayers? Does not Mr. Forster yet see that the objection taken by Dissenting bodies against Government interference with the teaching of religion is not in the least degree removed by assigning the duty to subordinate governmental organisations, such as town councils and parish vestries? Can he not distinguish between the injustice of preventing a parent from having religious teaching for his child by whomsoever and in whatsoever way he may prefer, and the justice of refusing to be any party to his desire of carrying his will into effect at other people's expense? No one can for a moment suspect Mr. Forster of putting forward words intended to mislead; but, on the hypothesis that he really meant what he expressed, in regard to these two fundamental principles on which he rests the religious features of his measure, we can only say that his view of the whole subject is eminently peculiar, and that he has a notion of religious equality which is probably shared by few men, either on the Liberal or on the Conservative side. Such confusion of ideas put forward as a sufficient justification of great practical measures we have not often witnessed.

Nothing that passed at the interview to which we have referred indicated a real approximation of Mr. Forster's views to those of the Nonconformist communities, in regard to religious education in public elementary schools. We are convinced that this does not arise from any desire of his to stand at a distance from them, but, in part, from the different stand-point from which he views the question of religious equality, and, in part also, from the illogical and, indeed, self-contradictory manner in which some Dissenters have been tempted to set it forth. We must not be too hard in dealing out censures, for, perhaps, it would best suit the relation in which one party stands to the other, if they were to confess, "Brother, brother, we have both been in the wrong." But now, as to the future, something must be done quickly to reconcile differences, if it be possible, or the Bill must be wrecked for the Session. It was a mistake to have forced it forward while the opinion of the public was so immature. It would be preferable even now to sacrifice another twelvemonth, if by doing so a better measure could be obtained. But of this we are fully convinced, that it does not become the State, whether Imperial or local, to undertake the religious teaching of its subjects, and that no measure of elementary education which relieves the religious bodies of their responsibility in that respect, will conduce to the evangelisation of the great mass of the people. We perfectly agree with our contemporary, the *Daily News*, in the conviction that "the choice now before the country is, to adopt 'the secular system, and leave religion to voluntary effort' at once, or do so after some years of strife and confusion, in which religion itself will be discredited, and the whole system of Government interference with it will receive its death blow."

THE DERBY DAY.

ANOTHER Derby Day has come and gone. To the mass of people who went to Epsom race-course last Wednesday, it was apparently a day of weariness, discomfort, or vexation. Gregarious pleasures, other things being equal, are enjoyable in inverse proportion to the numbers who combine to pursue them. The charms of the Derby Day have, to a great extent, been the product of imagination, and hardly any more vivid illustration of the power of delusion upon the average of people could be cited than this persistence in dubbing as a holiday—we might say, the holiday of the year—an occasion which to most of the people who wend their way towards Epsom Downs about the end of May, brings little enjoyment and much disagreeable reminiscence. Intelligent Englishmen, who hold up their hands in amazement at the follies and frivolities of a French or Italian carnival, have stoutly supported the Derby Day festival and its supposed glories, as a national institution. They have shut their eyes to the gambling spirit it engenders, the immorality it encourages, and the scenes of wild licence and drunken revelry associated with it; and the press, with few exceptions, has been in the habit of writing up the saturnalia of the Derby Day as exhibiting the harmless idiosyncrasies of a national holiday.

We have been so accustomed to these yearly laudations of "the sacred Wednesday," and so prone to regard the general faith in its absurd follies as indestructible, that the palpable change of fashion comes upon us by surprise. Yet according to concurrent testimony the Epsom week has reached its culminating point. There

was a visible falling-off last week in the numbers present, and in the excitement of the race. "One of the dullest and most disappointing of Derbies," is the verdict of one paper. "The Derby, as a Derby, all component elements included, was a failure, a nuisance, and a bore," says another. "We never saw so few people on the Downs," remarks another observer. The course was hard, the racing disappointing, the characteristic of the journey disagreeable, the riff raff in unusual strength. In fact, the spell, once so omnipotent, has lost its conjuring efficacy, and the chief newspaper organs which have heretofore made it their rôle to bolster up the Derby, are reviling and dethroning the popular idol. There is now as much eagerness as there has hitherto been reluctance to present the dark side of the picture, and to strip off from the great race of the year that gaudy and meretricious colouring which has so long dazzled and misled the multitude. A more effectual antidote to the faith of the public in the Derby Day as a harmless or exhilarating national holiday could hardly be applied than the ghastly description in the *Pall Mall Gazette* of the night scenes on Epsom Downs when the fierce excitement was over and the course was left in undisturbed possession of the dangerous and dissipated—"a band of homeless London, with all its vice and poverty" condensed in one little space, where wasteful "riot in the dancing booths, and misery and squalor outside them could be seen in every form."

Though the delusion that the Derby Day is an agreeable holiday is exploded, we hardly know whether or not congratulations are premature as to a decline in turf gambling. Probably the majority of the people who went last week to Epsom cared comparatively little about the races, and saw nothing of the competing horses. This is no new phenomenon. But for some time past there have been many signs of failing confidence in Turf speculations. A flood of light has been thrown upon the mysteries of the racecourse, and even the most credulous have come to discover that the odds are against them in betting transactions. What was once a national pastime has degenerated into an organised system of gambling, of which deception, trickery, and collusion are the moving agencies, publicans and blacklegs the interested promoters, and the public the inevitable dupes. Bitter experience has at length in thousands of cases taught the lesson which ordinary sense and morality have failed to enforce. Even honourable sporting men stand aghast at the gigantic evils which have grown around their favourite pastime, and vainly seek to reform the betting system which threatens to abolish horse-racing. The favour with which Mr. Hughes' experiment at legislation has been received in the House of Commons, and the willingness of the Government to take some step in the same direction, may, we hope, be accepted as signs of a more healthy state of public feeling, and of a decline of the gambling spirit among our population.

Legislation may do something, but the growth of sounder tastes and sentiments will do more, to abate this particular development of the sensational spirit of the age. If the press has fostered the love of horse-racing and betting practices, its influence is now happily for the most part wielded against them. The fashion being blown upon and discredited, people will listen without prejudice to wiser and more rational counsels. There will always be a horse-racing and gambling class, but the majority of Englishmen do not take a professional interest in these pursuits. The means of harmless amusement and recreation have been so greatly extended that holiday-makers have now a wider range of enjoyment, and less temptation to have recourse to the feverish excitement of the Turf, which drains their pockets without giving an equivalent. The use made of the Whitsun holiday is a far juster criterion of the social tastes of the population than a delirious Derby Day. "The intelligent foreigner" who last week may have studied English life amid the orgies, follies, and excitement of Epsom Downs, would this week gain a truer insight into our national habits, and obtain a more favourable estimate of the national character, by observing that the mass of our working population can enjoy their holidays at instructive exhibitions and in country excursions, without sighing for the sensational pleasures which their superiors, in station at least, affect.

THE POPE AND THE COUNCIL.

THE Dogma of Infallibility is now fairly before the Council at Rome. The great discussion at least is going on, and is expected to last till the end of this month. We have very meagre reports of this interesting controversy,

in which, in spite of the boasted unity of the Catholic Church, Cardinal meets Cardinal, and Bishop fiercely contends with Bishop. The *Times* correspondent, who could write so glibly when there was nothing to record, is silent—probably gagged—now that the tug of war has commenced; the German writers, who commanded so much exclusive information, have fallen under the discipline of the Vatican; and the world learns little more than the names of the speakers and the sides they took. It is quite easy to believe that the weight of argument in the council chamber of St. Peter's has been against a dogma which is the discovery of modern times. Four Cardinals, Rauscher, Schwarzenburg, Hohenlohe, and Mathieu, are more or less opposed to it; the Primate of Hungary, the Archbishop of Paris, the Archbishop of Tuam, and the Bishop of Clifton have spoken strongly on the same side; and nearly all the German, English, and American prelates are adverse to the proposed definition. But it is not a question to be decided by debate nor influence, but by numbers. The Vatican, despairing of the substantial unanimity of the Fathers, will be satisfied with a majority of votes—such a majority as the Italian prelates, the missionary Bishops, and the Vicars Apostolic, who are the mere creatures of the Sacred College, cannot fail to secure. Pius IX. and his Jesuit advisers have only to pass the word, and the Infallibility of the Pope is decreed.

Will that word be given? Is it possible that the Council will give a solemn decision contradictory of the traditions of the Church, which will make all future councils superfluous, place the Roman Catholic Episcopate for all future time under the heel of the Vatican, and put the Court of Rome in an attitude of chronic antagonism to secular Governments throughout the world? There is not the slightest sign of faltering on the part of the Sacred College. Indeed, there are no symptoms of a disposition to compromise, no confessions of weakness, no consciousness of danger. Yet there are reasons enough for hesitation, if not for hasty retreat. In the controversy which has arisen, the historical pretensions of the Papacy have been torn to shreds. It has been proved to demonstration that one notorious occupant of the Papal chair was adjudged a heretic by three Ecumenical Councils which succeeded; that the usurpation of supreme authority by the Papacy was facilitated by forged documents; and that the Council of Constance decided that the Pope was subordinate to these ecclesiastical assemblies. Still more cogent considerations might induce the Vatican to pause if its mind were not already made up. The chief opponents of Infallibility, who comprise all the prelates of great territorial influence, ground their case upon the disastrous consequences of asserting it at the present day. The German bishops declare that it will produce a schism in the Catholic Church; English prelates, like Dr. Ullathorne, bewail the embarrassment in which they are placed in respect to Anglican sympathisers; and the Archbishop of Paris has plainly proclaimed in the presence of the Fathers of the Council that no decree not accepted by the whole Episcopate can be valid or binding on the Catholic Church.

Nor is this the full measure of the responsibility which Pius IX. is prepared to incur. He has received abundant and repeated warnings from the leading Catholic Governments of Europe of the peril he is courting. Though the French Cabinet has not given special urgency to the masterly protest of Count Daru, owing to the desire of the Emperor to conciliate the clergy during the recent Plebiscite, it has been significantly intimated to the Court of Rome that France is free to take whatever measures circumstances may require. The other Powers have been less reticent in their declarations and warnings. The Austrian Government have announced that they will allow no Papal decrees to be proclaimed adverse to Imperial authority, and will prosecute any bishops or priests who give them currency. The Bavarians, staunch Catholics though they be, support their king and professors in vigorously repudiating the assumptions of the Vatican. In Spain the Cortes have pronounced against the claims of the Vatican, and given the Government authority to proceed against recalcitrant bishops. Even Mr. Gladstone has felt it necessary to advert to the altered relations which the policy of the Vatican will bring about between the British Government and the Catholic hierarchy in this country. Prussia has also thrown its influence into the same scale. In a despatch just published, Baron Arnim, who represents the North German Confederation at the Court of Rome, remarks that "serious apprehensions prevail in Germany." "Men are terrified," he says, "at the thought that certain votes of the Council passed against the all but unanimous resistance of the German Bishops, might produce painful conse-

quences by causing endless struggles to tender consciences." In regard to the Infallibility dogma, the Court of Rome is warned that to proclaim the principles on which it is based would "disturb the entire relations between Church and State, bring about a religious crisis, revive the struggles of the olden times," and oblige the Berlin Cabinet to assume a different position towards the Holy See from that which it has hitherto maintained. Subsequently Cardinal Antonelli was informed that in the event of the policy of the Vatican being persisted in, the Bishops of the Confederation will be forbidden direct official intercourse with the Pope.

These serious and solemn warnings seem to make no impression whatever upon the Pope and his advisers, any more than the schism which has broken out in the Eastern Church. It is hinted that negotiations are going on for the adoption of a formula which may obtain the adhesion of all the prelates. Possibly some of the Opposition may be glad to get out of an embarrassing position by a new form of words. But the Vatican which has risked so much by convening the Council, will surrender nothing real. It means, as Archbishop Manning puts it, an infallible Pope independent of and apart from the Episcopate—a spiritual autocracy, which will need no Œcumenical Councils to advise. The claim is logically correct; for the entire Papal system rests upon the authority of the Papal chair—the ultimate appeal—and the Opposition are at the disadvantage of repudiating in theory pretensions which they have in practice conceded. With some show of reason the objecting bishops are denounced as heretics, and as having incurred ecclesiastical censures. Pius IX. believes in proclaiming *de jure* a power he has *de facto* exercised, and his fanaticism is scornfully superior to considerations of expediency. Even so enlightened a Catholic as Dr. Newman avows that if Papal Infallibility be decreed he must accept it.

The latest news from Rome is in strict accordance with this unyielding policy. Irritated by the powerful speeches of the Opposition leaders in the Council, the majority have clamoured down further discussion, and the debate on the general question is at an end. For solemn deliberation at this important juncture of the Catholic Church, Pius IX. has decided on a grand procession "in order to implore increased enlightenment from the Holy Ghost." This appeal for Divine guidance must be looked at in connexion with the extensive preparations which are being made for the proclamation of Papal Infallibility on the Feast of St. Peter. The Council may deliberate, but must only accept one conclusion. The Fathers are invited to pray for the help of Heaven, though the outcome of their prayers is a foregone conclusion. Was there ever so strange and sad a spectacle presented to the world in the name of the Christian religion? The Powers of Europe may well regard the scenes which are taking place at Rome with astonishment and apprehension. It required some such extraordinary burlesque as is being enacted in St. Peter's, some such audacious assumptions of authority by the Pope, to shake the credulity and superstition of the Catholics of Europe. Strange blunders and infatuation that cannot or will not foresee the inevitable catastrophe! However imposing the ceremonials, and brilliant the illuminations, of the 29th of June, it needs no prophet to foretell that that date will mark the commencement of the decline and the possible disruption of the Roman Catholic Church.

WHAT SHALL WE DO WITH OUR CRIMINALS?

AGAIN, and evidently not for the last time, the perplexing question, "What shall we do with our criminals?" is being slowly but surely pressed upon our attention, in the hope that possibly some kind of solution may yet be discovered. Despite the increase of reformatory institutions, industrial schools, the Habitual Criminals Act, and other agencies having for their object the prevention or repression of crime, there is apparently little or no diminution in the numbers of our criminal population; our jails are still crowded with inmates, and our police, instead of finding their labours diminished, are surlily complaining that their duties are becoming more and more unmanageable and fatiguing. The police-courts are daily occupied with cases, the details of which show that our criminal classes have lost none of the cunning and audacity which have so long formed their leading characteristics. Their ingenuity in planning robberies has again and again proved more than a match for the professional vigilance and acumen of Scotland Yard, as more than one wealthy West-end dweller has discovered to his cost. We still have organised gangs of habitual thieves and criminals, as bold and un-

scrupulous as any that have ever existed in this country, and which coolly defy the utmost exertions of the police authorities to break them up. No wonder that there exists in this country a growing sense of insecurity, a feeling of alarm as to the possible results of the present state of things. Some are loudly clamouring for a return to the old system of severe punishments. "Look," say they, "at the deterrent effects of the lash. The application of the 'cat' by Calcraft's hand in Newgate to the writhing back of the garrotter has done more than anything else to check the increase of highway robberies accompanied by personal violence." Possibly so. One form of crime has received a check, but not the causes which tend to produce crime. The energies of the criminals are directed into other channels, where the law is less readily enabled to checkmate them. Brute force becomes replaced by low cunning. Instead of half killing his intended victim, the robber has recourse to safer and surer means. We have simply repressed certain forms of crime, and permitted a corresponding development of others.

But this cannot go on for ever. Something must be done, and that speedily, too. But what shall that "something" be? No increase of gaols or police will suffice. We might as well expect the erection of additional workhouses or parochial infirmaries to assist in diminishing pauperism. Something more is required. In the current number of *Good Words* the Rev. W. H. Holland strongly recommends the breaking up of what he terms "The Thieves' Quarter." In support of his proposal he adduces not a few significant facts and figures, but he overlooks one important consideration, namely, that his plan has been attempted over and over again in the metropolis, but without the anticipated results. In Whitechapel, in Shoreditch, in St. Giles, in Westminster, in Clerkenwell, not to mention other places, the foul and loathsome nests of vice and crime have been forcibly removed, but with what consequences? Simply the removal of the criminal classes to other neighbourhoods, and the irremediable contamination of those localities. People, however depraved or criminal, must live somewhere, and thieves, like professional beggars, will naturally congregate in one district, or, at least, in as few localities as possible. Merely to drive the criminal classes from their old haunts into others, without at the same time bringing them within the reach of reforming influences, can in no wise assist in diminishing crime, any more than stirring a muddy pool can aid in purifying the slimy waters thereof. By all means let us sweep away our modern Alsatias; let us place, if possible, the thief in the position of Noah's dove, finding no rest for the soles of his feet; let him become a homeless wanderer, ever seeking criminal recognition and shelter, and finding none; but let us not foolishly hug the belief that because such things are feasible, they would also be successful. We may deprive the lame man of the use of his crutches, but he will yet remain a cripple. We may break up the haunts of our thieves, but unless we also check the primary causes of crime, we shall merely aid in disseminating the evil. Instead of being concentrated in one focus, the seeds of social mischief will have become dispersed over an extensive radius.

At the annual meetings of the Social Science Association numerous suggestions have been made with respect to rendering the repressive action of our criminal law more effective, but the question of nipping the criminal tendency in the bud is less frequently discussed. Yet, in the end, we shall have to commence at the beginning. We shall have to ask ourselves why people become thieves? and, having found a satisfactory answer, adopt measures in accordance therewith. If the mere exercise of severity was sufficient to repress crime; if the fear of fine, imprisonment, transportation, or the gallows, could deter men from the systematic perpetration of criminal practices, the number of our habitual evil-doers would long since have shown a marked decrease. But the criminal propensity is—much to the bewilderment of even the shrewdest legislators—in nine cases out of ten, too powerful to be overcome by the sternest and most unrelenting system of severity. Even the moral student, as Mr. Ellis well reminds us, "finds himself lost in amazement at the recklessness with which suffering not inflicted by law, is run into by persons under the domination of habits and propensities not formed or controlled by reason." Here we come to the starting point of the whole question. We may increase the efficiency of our criminal laws to the greatest possible extent, still something will be found wanting. By all means punish the guilty; yet, at the same time, let us avail ourselves of the elements of reformation. It is to the gradual spread of edu-

cation and the growing influence of improved social legislation that we must look for the future diminution—extinction, we fear, is impossible—of crime. This may be the work of generations, still it is the principal remedy, and the earlier a beginning is made, the sooner will the end appear in view. How is it possible to pay off the national debt, unless a commencement, however small, be attempted? The burden of crime which weighs so heavily on our social and industrial energies is simply the bequest of past social neglect and defective legislation. It is only of late years that rulers have begun to understand the true art of government, to comprehend that class legislation and bad laws tend to develop the natural propensities which ultimately lead to poverty, vice, and crime.

This may seem an abstract mode of treating the subject, but in reality it is the most practical. There exists no panacea for the prevention of crime. There is no royal road for the conversion of rogues into honest men. If missionary enterprise could have effected it, if the unwearied labours of noble-hearted and self-denying men could have gained the victory, long ago should we have heard the welcome notes of triumph; but the devoted servant of the Cross, no less than the energetic champion of social reform, finds a thousand obstacles arise to impede his progress. On every side he is confronted with antagonistic influences. There is the eternal lust of pleasure, the everlasting greed of wealth. How shall we make rough, savage, ignorant Bill Sykes a lover of truth and honesty, while we systematically wink at railway directors and chairmen of public companies, in their disregard of the laws of *meum* and *uum*. There are thieves' quarters in high life as well as in low life. Is the contractor who cheats the country, who bribes Government officials to assist him in his nefarious practices, a whit more honest than the detected pickpocket vainly struggling in the grip of a police constable? We must learn to disabuse our minds of the idea that crime is necessarily associated with poverty; that when it is mixed up with riches it ceases to be disreputable. The real offence, in the eyes of many, is not crime, but poverty. We must learn to overcome this fallacy, to regard crime as such, whether the criminal be rich or poor, whether his veins contain the muddy fluid of St. Giles's, or the aristocratic blue current of St. James's. In short, we must forget the teachings of the world, and revert to those of a Book in whose living pages are to be found the true principles on which the conduct, both of nations and of individuals, should be based. If people were content to practise more faithfully, more devotedly, according to the spirit rather than the letter, the doctrines preached in Galilee eighteen hundred years ago, we should not require the aid of social philosophers or Social Science Associations to tell us what to do with our criminals. Our hearts would furnish us with the solution of the problem.

A NEW RAILWAY-ROUTE TO NORTH DEVON.—Most persons who have travelled to North Devon by the Bristol and Exeter Railway have a vivid recollection of a succession of jolts, lateral and otherwise, which marred the enjoyment of a ride through some of the most picturesque scenery which that part of England affords. A glance at the map, with the course of the railway between Bristol and Barnstaple depicted upon it, shows that the line of travel is almost as tortuous and indirect as that of a ship's tack under contrary winds. When one hears that a direct course is marked out, and a new railway in progress which will effect a saving of forty miles as against ninety or a hundred by the present route, one is only tempted to ask, why was it not thought of before? However, the last few years have not been favourable to railway or indeed to any joint-stock undertakings, and we take it as one among many signs of returning confidence and consequent commercial activity, that this project is now placed before the public. By the prospectus of the Devon and Somerset Railway, which may be found in another column, it will be seen that the Directors are prepared to issue A Debenture Stock at par, bearing interest at the rate of 6 per cent. per annum. It should be mentioned that the Bristol and Exeter Railway Company are, by special agreement, confirmed by Act of Parliament, to work the Devon and Somerset Railway in perpetuity, paying over half-yearly 50 per cent. of the gross receipts.

THE NEW BANKRUPTCY ACT.—In opposing an application made to the Chief Judge in Bankruptcy yesterday, Mr. Bagley strongly denounced the abuses which had crept in under the arrangement clauses of the Bankruptcy Act. The liquidation cases were fast becoming a scandal, and realising what Mr. Justice Willes had said of deeds under the Act of 1861, that "they were a system of legalised plunder,"

THE CHINESE COOLIE SLAVE TRADE.

(From an Occasional Correspondent.)

Hong Kong, April 4, 1870.

DEAR SIR,—You will feel great pleasure in the information I can now communicate to you, that the Chinese coolie slave-trade is at an end. To illustrate the importance of this fact, I will give a few words of historical explanation:—

It was thought that Chinese coolies would make very useful field labourers in our colonies—and the Imperial Chinese Passenger Act, 1855, cap. 104, was passed, supplemented by an Ordinance of Hong Kong, No. 6 of 1856. Abuses having been discovered, Ordinance No. 9 of 1867 was passed, but after some correspondence, and on further consideration, Ordinance No. 12 of 1868 was finally passed and confirmed, and became law. It must be admitted that if the system can be justified, having regard to its incidental abuses, against which it is urged that no legislation can provide, this ordinance was an improvement, and its promoters were actuated by right motives. Two of the members of the Legislative Council of Hong Kong took a different view; they voted against the passing of the ordinance, and presented a memorial to the Governor, to which he replied in a very able paper. The objections to the regulations were that the system was radically bad; that between such ignorant men and their masters the relations which must arise must be those of master and slave; that the middle passage necessarily was as bad and as fatal as that of the old slave; that none of the Chinese had ever returned from foreign ports, and very few from British colonies; and that crimes of a fearful character characterised the whole system, in which we are proud to say scarcely an English merchant or captain took part. One great element of evil was the war against nature in sending out whole cargoes without a single woman. The arguments of the Governor mainly rested on the fact that millions were starving in China, while rich lands were lying waste for want of labourers, and that to refuse to send labour abroad was contrary to a first law of nature—a command of God. With such stringent safeguards as the new law contained, "emigration," as it is called, from Hong Kong, was sanctioned till April, 1870.

The Portuguese at Macao from the first followed our system, and a slave trade pure and simple sprang up there. I have seen the poor coolies driven like sheep through the streets, and in boats to the ships. There the trade culminated in a piratical attack on an Annamite ship carrying ambassadors and tribute to Peking, and in the seizing and sending out of Macao Christian Annamite officials. Two Jesuit priests, Fathers Rondina and Cahill, at Macao, denounced the system, and stood almost alone though their lives were threatened. The abuses at Macao saved Hong Kong from the infamous traffic, for there the laws were enforced. In this state of things the Right Hon. W. E. Forster, speaking of the traffic as the coolie slave-trade, being then in opposition, inquired whether Lord Stanley had taken any and what steps to induce the Crown of Portugal to suppress it. Lord Stanley answered in the same spirit, and expressed regret that we could not legally suppress the trade, but he promised to bring the subject before the Portuguese Government. He kept his promise, and in the result the present governor—Sergio de Souza—was sent out with instructions so stringent, and which that high-minded man carried out so much to the letter, that Coolie contract labourers could not be sent out from that colony. The Frederics, a Belgian vessel, lay for months there, but was at last obliged to come to Hong Kong, and as such emigration was still legal here, though restricted and regulated, that ill-fated vessel sailed away with a cargo of living chattels for Peru. Her fate, like that of many of her predecessors, is known. Some of the coolies set her on fire near Batavia, somewhere in the Dutch Archipelago. She is lost; many of the Coolies are dead, and all that survive are living on the charity of the Government. Such is the fate of an adventure by which her captain boasted in Hong Kong that he would make a profit of 6,000*l.*, or 80,000*l.*

Meantime, the insufficiency of Hong Kong legislation having become apparent from the case of the Frederics, and after much discussion and grave consideration, Lord Granville directed the emigration from Hong Kong to be regulated, and an Ordinance No. 4 of 1870 has been passed which prohibits any ship to be laid on for Chinese passengers without the license granted by the Governor in his sole "discretion," and subject "to such conditions as may from time to time be prescribed under instructions from Her Majesty's principal Secretary of State for the Colonies." The whole system is now placed in the hands of the Secretary for the Colonies, and on his responsibility; and not absolutely prohibiting emigration, all emigration from Hong Kong is to be to British colonies only (where the Coolie is absolutely free), and is to be allowed only where there is a certainty that the emigrants will be delivered in the colony for which they are professedly destined.

The happy medium seems to be hit by this decision. True liberty of contract and action has been preserved, but the "slavery" is abolished. The Charles Auguste, a French barque of 740 tons, is now on the berth at Hong Kong, taking Coolies for New Orleans but without contracts. The new system will be soon tested, and there

are those, few though they be, who will watch the result, and if the new system does not work well the Colonial Secretary will hear of it, and we have confidence that whether Conservative or Liberal, he will by more stringent conditions make the system work safely.

The iniquity of licensing gambling continues here. I feel sure that it is considered radically bad at the Colonial Office; but pressure from without is wanting. The Colonial Office has nothing to fear for the peace of the colony by a radical change. If I were governor, I am sure I could easily keep down crime, and even lessen it still further. Any good man sent out from England could do this. A tradesman who has just been with me, accidentally referring to the gambling houses, told me he had an assistant a short time since who collected a bill for him of seventy-five dollars, and lost all at the gambling house; but he would not take the trouble to prosecute, and he says such cases are of frequent occurrence. I am sure they are so.

MUSIC IN WORSHIP.

At the half-yearly meeting of the East London Congregational Association, held in the vestry of Trinity Chapel, Poplar, on the 31st May, the Rev. John Curwen read a paper on "Music in Worship." The chair was occupied by Thomas Scrutton, Esq., and there were about forty ministers and precentors present. Mr. Curwen said that when the time shall come for the State supremacy of the Episcopal Church to cease, there will arise a fresh and free discussion among Dissenters as to the conduct of public worship. They will no longer be able to stamp any form of it as "like the Church," but will have to judge things upon their own merits. He did not fear this discussion, as he hoped it would bring the spirituality of worship into greater prominence. Borrowing from Rev. H. Griffiths, of Bowdon, the definition of worship as "the expression of the whole Godward side of our nature," Mr. Curwen said that public worship must naturally be limited to those forms in which a multitude can unite, consisting almost wholly in the utterance of words, either by the minister, with the consent and sympathy of the congregation, or by the people themselves. He would confine neither minister nor people to the use of a few forms—the people might utter prayer or recite scripture, and the minister might speak our praise and our confessions, or if he will, break into a song. Forms were in fact of small importance compared with the vital question of the spirit in which worship should be conducted. According as they helped or hindered this, should all forms be judged. Sincerity in worship was required alike in the old dispensation and the new, and although inattention during public worship was no breach of a commandment, no express sin, yet God discerns and accepts, amid all our music, our fellowship, and our eloquence, only those thoughts which are offered to Him "in spirit and in truth." The united and blended utterance with music permits, promotes worship, while it retards the attention and connects an innocent sensuous pleasure with the exercise. The attempts of congregations to speak together result in harshness and discord; for this reason Mr. Curwen was of opinion that when the Scriptural practice of all the people saying "Amen" was revived it would be by means of a low, musical tone. Whether we would have vocal responses by the people must be decided by asking the question, "Will they help to keep up our attention?" bearing in mind, however, that the mockery of choir responses was worse than none at all. The twice-repeated injunction of Paul which classified worship-music into "psalms and hymns and spiritual songs" was probably a deliberate one, and should be a guide to us. The Psalms, a part of the old Hebrew worship, consisted largely of prayer mixed with exhortation, only about 24 per cent. being direct praise. The plan of Archbishop Cranmer, which John Marbeck carried out, commended itself to Mr. Curwen's judgment. He proposed that all the psalms should be chanted to one plain, unisonous form for the morning and evening worship. The characteristic of the Hymn, as the Greeks to whom Paul was writing understood the word, was praise and adoration. At first not metrical, as in the Benedictus and Te Deum, it grew into great importance under Luther and Calvin. The Song or Ode expressed the personal experiences and passions of the persons uttering it. Musically it may take the form of the more emotional psalm tune, the congregational anthem, or the old repeat tune, none of which should, however, rise above congregational ability. The repeat tune had been much abused, and for this reason Mr. Waite and Mr. Havergal had banished it, but it was perhaps the most generally practicable form of the short ode. In conclusion, Mr. Curwen said it would be seen that he pleaded for a more extended use of musical forms, provided that in variety there was always found adaptation to the worship of the people. He had no sympathy with recent attempts to tie down our liberty to one single style of syllabic, two pulse tunes, the effect of which had been in his experience more than once to silence the people's voice and leave only dull, decorous monotony in its place. Our tunes should be tuneful, such as would linger in our ears. Let us, while urging others to sing, never forget our own personal sincerity. Let us say, "Praise ye the Lord," but also, "I will praise the Lord with my whole heart."

In the discussion which followed, the Rev. Mr. Price spoke of worship as the harmonising of our whole nature with God. It was our duty studiously to cultivate the gift of song within us,—a sin for us

to let it lie dormant. Rev. J. Kennedy, M.A., said that Mr. Curwen had laid down general principles. He would like to see them applied to the question of organs, choirs, tune-books, precentors, &c. He thought it would be well if Mr. Curwen were to visit the East-end churches, and report upon the deficiencies or excellencies of the psalmody in each. The Precentor of Trinity Chapel said that choirs and organs must exist while ministers chose hymns with curious metres requiring special tunes, which the people could not get through unaided. He complained of ladies whose voices are heard loud enough in their drawing rooms, but who are inaudible in church. Reading music, he thought, should be made a necessary part of primary education. Rev. R. Thomas, M.A., showed how the High Church clergymen used music as an attraction to their churches. Dissenters could not afford to lose this. He mentioned the blind opposition to improvements in worship, which is the cause of so much deadness in our psalmody. Mr. R. Griffiths said that he had come to the conclusion, after thirty years' experience, that the real obstacle, the root of the difficulty, was the absence or feebleness of desire on the part of the people to praise God. The discussion was adjourned to June 28th, when some plans for united services of song will be discussed.

PRINCE ALFRED'S IMPRESSIONS OF INDIA.

The Duke of Edinburgh has written a long letter to Lord Mayo, surveying retrospectively his tour in India. The letter was read by Lord Mayo himself at the banquet given at Lahore in honour of the retiring Lieutenant-Governor, Sir Donald Macleod. The Duke says he has written the letter because he thinks "they who have done so much for him have almost a right to expect some less formal expression of thanks than that which he has used in replying to official addresses." The anticipations of Oriental magnificence which were connected in his mind with the idea of India were, he says, more than realised during his tour. It was a disappointment to him when he heard that the durbar which was to have been held at Agra could not take place, but he had since learned to appreciate the Viceroy's wise decision in that matter, and was glad that he had had better opportunities of making the acquaintance of the great Indian princes and chiefs, either in their own territories or in the immediate neighbourhood of them, than he could have had during the formalities of a State durbar.

I heard it said (the Prince continues) that my visit to India occurred at an unfortunate time, owing to the financial difficulties under which the country was suffering, but which are now, I trust, in a fair way of being successfully surmounted. I do not take this view myself. Owing to your wise orders and advice the expense to the public was reduced as much as possible, and I hope that my visit has been but little burdensome to the country. Still this has not affected the large sums of money that were so munificently spent by individuals in welcoming me. The example set by your Excellency at Calcutta was only too generally followed—of that example, I fear, you will not let me speak; but this I must say, that the personal kindness which you showed me, and the splendid hospitality which you dispensed in my honour, were features in my visit which I can never forget.

After expressing his thanks for the "characteristic magnificence" with which he had been entertained by the Indian princes, the Duke says:—

The hurried character of my tour through the interior prevented me from obtaining more than a bird's-eye view of the principal parts of the country, but I have seen enough to awaken in myself a strong interest both in its past history and its present condition. I have seen many evidences of the anxiety which exists, not only among the British community, but among the more wealthy and influential of the native-born inhabitants, to raise and improve the moral and social condition of the poorer classes. The importance of the spread of education is gradually being understood, and in several instances I was highly gratified by the manner in which the communities of some cities desired to commemorate my visit—by the foundation of scholarships bearing my name, by the commencement of recreation grounds for the use of the people, by endowing high schools, and at some of the seaports by contributing funds for the erection or improvement of sailors' homes. These laudable objects have been very materially, in some cases mainly, assisted by the munificence as well of private individuals as of some of the Indian princes, whose generosity is so well known to every one that it would be superfluous for me to mention their names here. That my visit has been instrumental in bringing about results such as these is one of the happiest reflections with which I shall look back to my brief stay in India.

His Royal Highness goes on to say that he has never travelled in greater comfort than on the Indian railways, states that he "enjoyed with all his heart" the few days he was enabled to devote to field sports, and expresses the pleasure with which he made the acquaintance of many officers, of whose friendship he is proud, and the story of whose lives is not the least instructive among the lessons that have been brought to his notice in India. With his visit to Bombay, the Duke says he was much gratified, and remarks upon the fact that his arrival there occurred almost contemporaneously with three great events, each of which has a direct bearing upon the city's future greatness—the completion of the railway communication between Eastern and Western India, the opening of the Suez Canal, and the laying of the Submarine Telegraph between Suez and Bombay.

I trust (the Prince adds) that the bright hopes for the future which this happy concurrence of events is calculated to inspire will be amply realised, and I also hope that my kind friends in Bombay will sometimes remember that, simultaneously with the dawn of their good fortune, the son of their Sovereign came among them to

assure them of the lively sympathy with which Her Majesty regards them, and of the pleasure with which she will learn of their hopeful prospects. Madras, although heavily weighted in the race with her sister capitals by local disadvantages, welcomed me so warmly, entertained me with so much consideration, and sped me on my way with such kind wishes, that I am glad it was chosen as the port for my re-embarkation. My reception there was a most gratifying and flattering culmination to a very interesting tour. The three months of my stay in India have passed only too rapidly and pleasantly away. I am laden with a debt of gratitude—a debt which I am proud to owe, but which I can never hope to repay. In all that concerns the welfare of India I shall ever take a deep interest; for I have learned to regard her people with affection. I am the glad bearer of a message from them to my mother which will give her unbounded satisfaction, for I have to tell her how enthusiastic has been my reception, how universal the affectionate loyalty which greeted me, and how it is for her sake alone that I have been thus welcomed to India, that my advent has been thus eagerly seized as an opportunity for expressing their sentiments of personal devotion to Her Majesty, and of their heartfelt appreciation of the mildness and beneficence of her rule. I must now bid to the people of India an affectionate farewell. May God pour down His choicest blessings on the land!

THE DERBY DAY.

There was an immense assemblage at Epsom racecourse on Wednesday last, though not so full as of late years. With regard to the Derby Plate, the sporting prophets, who were unanimous in predicting the success of Macgregor, the winner of the Two Thousand at Doncaster, were completely at fault. The race was won by Kingcraft, owned by Lord Falmouth, Palmerston being placed second, and Muster, an outsider, third. Macgregor was the strongest favourite, and more generally backed than any horse of recent years; he came in fourth. The Prince and Princess of Wales, the King of the Belgians, and Prince Teck were on the Downs. Mr. Gladstone (for the first time) was also present. The race was over at 3.28 p.m., and the result was known at Bombay about six o'clock, and at Calcutta half an hour later. On the journey down to Epsom, during a "block" near Clapham-common, a thief stole a well-filled hamper of provisions suspended from the bottom of a carriage in which a party of gentlemen were going to the Derby. They were made acquainted with the robbery, and got out, seized the offender, who was running across the common with his booty, and having possessed themselves of their property, they threw their prisoner into the Long Pond, and resumed their journey. The culprit had a good ducking, and ran away amidst the laughter of the spectators. During the return home of the Prince of Wales, an incident occurred at Footing which created some amusement. At the turn of the road towards Clapham, a number of ladies had assembled to greet the royal party; the Prince, in taking off his hat to acknowledge their salutations, dropped one of his gloves, and a rush of the bystanders was made to possess themselves of it. His Royal Highness laughing heartily at the scramble of the ladies as the carriage proceeded on the journey.

On Friday the Oaks was run for on Epsom Downs in presence of a large assemblage. Mr. Jones's Gamon, ridden by Fordham, came in first, Mr. Merry's Sunshine taking second place, with Mr. England's Pat half a length behind. There were seven starters.

The Spectator asserts that there can be no doubt that the Derby this year was a failure, and that it is more than probable that its palmy days are over for ever. It will probably continue for years to be a great three-year-old race, an annual gipsy rendezvous, a profitable exhibition for giants and monstrosities, a gathering of betting vultures over the carcasses of innocent countrymen and silly youths, and a gigantic *fête champêtre* for the criminal classes. But its absurd pretensions to the position of a "national holiday" are at last effectively disposed of. The Derby, though still the most important of English races, is but one of many great races, and even people who really know and care about good racing are beginning to discover that an excessively disagreeable journey and a coarse and tasteless carnival are far from advantageous accessories to the enjoyment of their favourite spectacles. As for the majority of decent people who have hitherto gone down year after year, merely with the vague idea that they were going to enjoy themselves, and returned with an uncomfortable suspicion that they had not, until next day, when they read the paper which convinced them that they had, they are at length opening their eyes to the delusion. If they want to see a race, Abbot presents an infinitely greater attraction in the way of scenery, company, and comfort of access; and one can nowadays run over to Chantilly or Longchamps at little greater expense than is incurred in going to Epsom by road, to see a good race in luxurious comfort, and enjoy a genuine holiday and change of scene. If they only want a day's outing, with a slight dash of excitement or novelty, there are the boat-race, the Brighton and Wimbledon reviews, fireworks nights at the Crystal Palace, and a score of other facilities for mixing in a crowd, and seeing or hearing something that "everybody" is supposed to see or hear. False noses and dolls can be worn at Hampton as well as Epsom, and even at the boat-race; few of the Derby amusements are now specialities. In many respects the Derby of Wednesday last still resembled other Derbies, but that, for all that, the glory, such as it was, has departed, no one who was present can doubt.

The Rev. Canon Kingsley stated at a rural-decanal conference at Chester, on Thursday, that Mr. Hughes,

M.P., intended to withdraw his bill on racing on the understanding that the Government would introduce a strong measure on the subject. He joined with the Dean in a severe denunciation of the evils which spring from the present state of the Turf.

Court, Official, and Personal News.

The Queen held a Council at Balmoral on Saturday.

The Queen gave a ball on Friday night, in a tent, to the servants and tenants and gillies on the Balmoral, Abergeldie, and Birkhall estates. Her Majesty was present at the ball for some time.

The Northern Whig states that there is no doubt whatever about the correctness of the report that the Prince of Wales is about to purchase Tollymore Park, the seat of the Earl of Roden, in the county of Down, Ireland.

The King of the Belgians on Thursday left England for the Continent. He is to return with the Queen next month, to be present at the rifle shooting at Wimbledon.

Captain Cameron, the British consul in Abyssinia, whose imprisonment by Theodore led to the expedition against that sovereign, died at Geneva, on Monday last, after a long illness.

Dr. Grant, the Roman Catholic Bishop of Southwark, died last week at the English College, Rome. He had been for many months suffering from a painful internal cancer, to which he has finally succumbed. He was consecrated a bishop in 1851.

The Daily News understands that the preliminary arrangements for establishing another Liberal Club are now completed.

The death is announced of Mr. J. Nunneley, the eminent surgeon of Leeds. His name is familiar to the public as a witness in many poisoning cases, especially that of Palmer, the Rugeley poisoner, in 1856, and subsequently that of Dove.

Crimes and Casualties.

At Taunton, on Tuesday, a lad named Powell, performing at a circus, fell from a trapeze, and pitching on his head, was killed instantaneously. He was about fourteen years of age.

At the Old Bailey Sessions, on Monday, the young man, Alfred White, who recently attempted to shoot Mr. Charles Buxton, M.P., with a revolver, was charged with intent to murder. A plea of insanity was, however, accepted by the jury, and the prisoner will be detained in the usual manner.

An old woman, named Ann Bryant, aged sixty-eight, while walking in her sleep at West Teignmouth, Devon, on Tuesday, fell from her bedroom window into a garden, and was killed.

Two men in custody on suspicion of being concerned in the recent daring jewel robbery at the residence of Mr. Beaumont, M.P., were brought up again at Marlborough-street on Saturday. The only additional evidence was given by the police as to the statements made by the prisoners when taken into custody. The prisoners were again remanded.

A mysterious and extensive robbery has been effected from the shop of Mr. Richard Robinson, jeweller, of Sheffield. A tray of diamond rings was, as usual, placed in the window on the opening of the premises in the morning, and a few hours afterwards both tray and rings were missed. Nothing had been observed to excite suspicion, and the manner in which the robbery was effected baffles speculation. The value of the rings stolen is between 700*l.* and 800*l.*

Another outrage has brought the name of Mr. O'Connor, of Moorcock Lodge, in the King's County, again before the public. It will be remembered that he prosecuted, at the last Assizes, two men who were concerned in the brutal attack upon him, and they were sentenced to transportation. Since then he has been in Dublin, under medical treatment, and is not yet quite recovered from the effects of the mutilation which he suffered, although a new nose has been formed for him with wonderful success. On Thursday night his hayrack was set on fire in several places, and a quantity of hay burnt—it is supposed, out of revenge for his prosecution of the two convicts.

On Monday afternoon, about half-past four, the pleasure yacht Royal Albert, a very fast little clipper, and one very extensively patronised by the inhabitants of and visitors to Hastings, was cruising off the town with a party variously estimated at from fifteen to twenty persons, when she was suddenly caught in a gust of wind, and the passengers, as is usually the case when anything occurs, appeared from the shore to tumble pell mell to one side, when the boat instantly capsized, and its occupants were thrown into the water. It was a heartrending sight from the shore to witness the fearful struggle for life; those who could swim were prevented by the death grasp of others who were unable to keep themselves above the surface, and, with the exception of the two boatmen who were sailing the little ship at the time and four passengers, the whole met with a watery grave.

A number of burglaries have recently been committed in the neighbourhood of Forest-hill. At Park-hill, in the immediate vicinity, three villas, out of a block of ten, have been broken into during the past fortnight, and property of considerable value stolen. At one of the houses—a boarding school, kept by the Misses Bailey—a number of men entered the premises at midnight on Thursday, remained there several hours, breaking open cupboards and boxes, afterwards ate a hearty breakfast, and left the

house at six o'clock in the morning, with carpenters' tool baskets containing their plunder, as though they were workpeople. During the whole of this time the ladies in the upper part of the house heard the voices and proceedings of the burglars below, but were too much frightened to give any alarm. The residence of Captain Woods, of the 40th Middlesex Rifles, has also been entered, and several valuable articles, including prizes won by Captain Woods at Wimbledon, taken. The local police state that the depredations are made by a gang of thieves known to have established themselves in the locality, but who cannot be traced. A memorial is being extensively signed at Forest-hill, and will be presented to Colonel Henderson, asking for increased protection. —*Full Mail Gazette.*

A QUIET WEDDING.—An American paper states that a clergyman of Putnam, Connecticut, recently married a couple on the cars, without the other passengers having any knowledge or suspicion of the transaction.

PUBLIC-HOUSES WITHOUT THE DRINK.—The sixth "public-house without the drink" was opened on Tuesday, 31st May, at Chapel-town, under very favourable auspices. The well-known motto, "Come and Welcome," appears conspicuously enough to all passers-by (whether on the top of the omnibus or on foot), as do also the large characters of "British Workman No. 6," while the old sign of the Swan has been erased to make way for the words so familiar in other parts of the town:—

A public-house without the drink,
Where men may sit, talk, read, and think,
Then safely home return.

The taproom and inner parlour are supplied with daily papers and monthly periodicals, while the large club-room upstairs is admirably adapted for meetings of various kinds which may be held in connection with the place. Clubs and sick societies can here be accommodated without the necessity of "drinking for the good of the house." The opening was celebrated by a tea, bountifully provided by the ladies of Chapel-town, in the Wesleyan Schoolroom. —*Leeds Mercury.*

FORGED ROYAL LETTERS.—The Echo says, relative to the letter we copied into our columns last week from a country paper:—"The Prince has authorised a contradiction of the genuineness of this letter, and also of a preceding letter, pretending to be from the Duke of Edinburgh to the Heir Apparent. We believe that the Times is in error in asserting that the former originally appeared in an Irish paper. We received a printed copy of it two months ago, sent anonymously from India; we at once concluded that it was a forgery, and this led us to make inquiries with a view, if possible, to discover the origin of this impudent crime. Two months ago this forgery appeared in an Indian journal, from which, we suppose, it was transferred to the Irish and Continental papers, but, whether by malice or accident, the published translation into French contained an expression very derogatory to the character of the English Bench and the Bar, which, of course, to any but the most ignorant foreign populations, would at once have deprived it of all appearance of authenticity. With reference to the Mordaunt trial, the Prince was made to say that Lord Penzance and the counsel engaged in the case were "much compromised" (*fort compromise*) instead of "very considerate," which, we believe, were the words of the original forgery. For this and other reasons we are glad that the letter has been repudiated, because it has already been accepted as genuine, and has appeared in journals of such influence as *Le Nord*, *La Presse*, and *L'Indépendance Belge*."

DISCUSSION ON PRISON LABOUR.—An interesting discussion on this subject took place at the Social Science Rooms on Monday evening. There were present Sir Walter Crofton (in the chair), Lord Teignmouth, Mr. G. W. Hastings, Mr. Frederick Hill, Mr. Edwin Sears, Mr. William Tallack (Secretary of the Howard Association), Mr. J. H. Kennaway, Mr. H. Cartwright, Mr. Marshall, Mr. Safford, Mr. Stepany, Mr. J. H. Elliott, and other gentlemen. The Chairman, in alluding to the new Prison Act, observed that it was not compulsory on magistrates to enforce the use of the treadmill in local gaols, but he considered that remunerative labour in prisons should be preceded by work merely penal, such as the crank. He then remarked that the American self-supporting prisons had not found their labour to be reformatory in its tendency. This statement was promptly controverted by Mr. Kennaway, a Devonshire magistrate, just returned from a visit to the United States; also by Mr. Frederick Hill (eighteen years inspector of prisons), who said that he was in frequent communication with America, and had received most satisfactory evidence of reformation. Mr. Tallack read an extract from the last report of one of the largest American prisons, which mentioned that "teaching the prisoners a trade has more influence than all other agencies united in reforming them; that is, in preventing them from again committing crime." He also referred to the reformatory success of useful labour in various English prisons. As to the presumed competition with free labour, it was mentioned that if idle, vicious criminals are not compelled to support themselves, the honest ratepayers will be permanently burdened and injured. Further, there are in England and Wales only 18,000 prisoners, on a daily average, to 20,000,000 people, and most of the former are sentenced for repeated short terms, which unduly preclude their being taught useful industrial habits. Hence the utmost competition with free labour must be very small indeed.

Literature.

MAZZINI'S LETTER.

The *Fortnightly* of this month has an unusual number of thoroughly good and readable articles. The "Letter of M. Mazzini to the Members of the Ecumenical Council," is, however, so important as to demand all the space we should but for it have given to the other papers. M. Mazzini, who thirty-seven years ago appealed "From the Pope to the Council"—invoking not an assembly of ecclesiastics, but a council convoked by a free people, and consisting of "the worthiest in intellect and virtue among the believers in things eternal, in the mission of God's creature upon this earth, and in the worship of progressive truth"—now appeals from the Council to God. In a long and eloquent letter, he charges the Christian religion (for he throughout identifies the Christian faith with the Catholic representation of it) with being unfavourable to progress because of its look backward to Jesus Christ, careless of humanity in its zeal for individual salvation, and hopeless of the earth while it contemplates the perfection of heaven. He affirms that "the Christian dogma is perishing; the arch of the Christian heaven is too narrow to embrace the earth." "When a religion no longer either creates, determines, or directs, motion; when it rouses no power of sacrifice; when it no longer harmonises and unites the different branches of human activity; when its vital conception ceases to inform new symbols, or new manifestations in art, service, or civil life—that religion is expiring." He looks for the dawn of a new dogma—"God, Nature, and Man." These ideas have been worthily expressed in preceding faiths. The idea of "humanity" is to distinguish the new religion. Mazzini, as his life declares, is no materialist. The first part of his paper is occupied by an exposure of the insufficiency, ethical and philosophical, of materialism; and a warning against it addressed to young Italy.

"I am no materialist. Young men of narrow intellect and superficial education, but warm-hearted and irritated to excess against a dead past which would still dominate the present; whose vanity is flattered by an idea of intellectual daring; who lack capacity to discover in that which has been the law of that which shall be, are led to confound the negation of a worn-out form of religion with denial of that eternal religion which is innate in the human soul; and in their materialism assume the aspect of a generous rebellion, and is often accompanied by power of sacrifice and sincere reverence for liberty. But when diffused among the peoples, materialism slowly but infallibly extinguishes the fire of high and noble thought, as well as every spark of free life, through the exclusive worship of material well-being, and finally prostrates them before successful violence, before the despotism of the *fait accompli*. Materialism extinguished every spark of Italian life amongst us three centuries ago; as, eighteen centuries earlier, it had extinguished all Republican virtue in Rome; as it would, should it again be infused among our multitudes, extinguish every germ of future greatness in our new-born Italy."

We are much more concerned with M. Mazzini's accusations of the Christian faith than with his prophecy of its disappearance. If his accusations are true, it must disappear, and deserves to do so; if they be false, his prophecy also is untrustworthy. It is an exceedingly partial view of the Christian faith which he has taken. "Your dogma may be summed up in the two terms, *Fall* and *Redemption*: our own in the terms, *God* and *Progress*. The intermediate term between the *Fall* and *Redemption* is, for you, the Incarnation, at a given moment, of the Son of God. The intermediate term for us, between God and His law is, the continuous and progressive incarnation of that law in humanity, destined slowly and gradually to discover and to fulfil it throughout the immeasurable, indefinite future." M. Mazzini takes no account of the Christian doctrines of the Resurrection, and the Ascension of Christ. All that he contemplates in "the continuous and progressive incarnation of the law of God in humanity," Paul definitely proclaims as part of the Christian faith, when he speaks of Christ as having "ascended up on high" that He might "fill all things," and fill them by "the Church, which is His body, the fulness of Him that filleth all in all." A nobler vision this than even that of Mazzini; one, too, which the Christian believer may await with a certitude that the Humanitarian cannot attain to, for it is associated not only with the incarnation of a Divine Law, but the appearance of a Divine person in humanity; and humanity is not doomed to "discover" and fulfil the law of God, but may fulfil it because it has been "revealed." Mazzini shows true spiritual insight when he discovers in the "dogma of

"original sin" "the presentiment of human solidarity," but he is not so happy in his interpretation of "Redemption" "through the incarnation of the Son of God." He says it contains "the symbol of that aspiration which impels the finite towards union with the infinite." Of the longings "which impel the infinite towards union with the finite," in other words, of the sympathy of God with men which the Incarnation declares, he says nothing, yet on this really rest all the hopes of humanity.

The fifth section of M. Mazzini's letter is a sad misrepresentation of Christianity; it reiterates the old charge against the Gospel that it is unsocial, unphilanthropic, unpatriotic. Yet how in writing some of his sentences Mazzini could have avoided remembering passages from the New Testament that would have confuted them, we wonder. "Your religion was the religion of individual man. It did not, it could not, at its origin, contemplate collective humanity." The latter part of Romans V. is a sufficient answer to this. "Your religion, as if to avenge its own importance, cried anathema upon the terrestrial world, and referred the solution of the problem to the world of grace—to heaven." Yet Christ said, "Blessed are the meek, for they shall inherit the earth." The very language in which Mazzini sums up his hope concerning the "new dogma" that the "new heaven shall be represented by a new earth" is borrowed from "our religion, at its origin."

In reading this letter, we are reassured. The "earth" does not yet seem to stretch beyond "the arch of the Christian heaven." M. Mazzini's choicest thoughts, his highest aspirations for humanity, have been anticipated, more than anticipated, in the first records of the Christian faith; they are no other than lessons learnt originally from the Gospel. His letter is, however, significant. Protestants will do well to study it, because it speaks to them, as well as reiterates their own prophecy that the Papacy is near its end, and that the present is the last Ecumenical Council. The religion of "individualism" is near its end. What M. Mazzini calls "human solidarity," what Christians call the "brotherhood of man," is the truth, for the lack of realising which Christian communities are feeble. In England, the assertion of this has been the signal cause of the progress of Broad Church sentiments, notwithstanding the intellectual fastidiousness of the school and their artificial morality in the matter of subscription. It is strange that this truth should ever seem a new one in Christian churches, that there should be any room for announcing the sentiment of "humanity" as the animating principle of a new religion to supersede the Christian; when the doctrine of the unity of the race in destiny, interests, and divine regard is so conspicuous in the first teachings of Christianity. So far as M. Mazzini's letter concerns the Christian faith, "*Ecco Homo*" is a complete reply to it; to Christian churches it may serve as a timely warning.

LONGEVITY.

Several Essays on Longevity have appeared within the past few years, notably in the *Edinburgh Review*, in *Fraser*, and in the *Quarterly* for January, 1868. But these for most part dealt with isolated cases, pointing out the special circumstances in which examples of exceptional length of life had been realised. The *Quarterly* article, which was evidently the work of a man who had taken great care in collecting his materials and had spared no pains to verify and test his details, even went the length of hinting that, with consideration and perseverance in certain habits of life, no man of ordinary health need despair of living on to either border of the century. That was good news; but then the difficulty of men, placed under the compulsion of wholly different circumstances from Old Parr, acting on the régime recommended, was somewhat of a damper to the natural enthusiasm excited at first in the breast of one who had been "long in dusty city pent."

Mr. Ray Lankester proceeds on a different principle from this writer. He tries to find a truly scientific basis for his facts. He sets out with an attempt to fix the law of longevity in organism generally; and, after a pretty wide survey of the field of inanimate as well as animate nature, he reaches a general law which he thus sets down:—

"It is apparent that the longest-lived animals and trees are those of highest development, and not only generally, but in comparing the members of a class or order this is found to be true. Thus we see the great trees, exhibiting no doubt the greatest bulk and greatest

differentiation among plants, as having the longest life. The Vertebrata, which are the highest in evolution of animals, are, as a whole, the longest lived; for the Mollusca and Crustacea and Reptiles, though, as stated in the list, they are not known to have a definite limit of life, yet certainly do not, on the whole, exhibit anything like so great a potential longevity as the Vertebrata. Again, amongst the Vertebrata, the longest lived are found in the Mammalia; and the whale and the elephant, living respectively 300 and 150 years, are the longest, and, in this special characteristic, as highly evolved as any of the class. Then, side by side, we see the whale longer lived than the elephant on account of its greater bulk; man longer lived than the chimpanzee, being larger and more highly differentiated; the ox longer lived than the sheep and goat; the lion than the ox, being although not bulkier, yet of higher development. So the small Rodents and Insectivora have short lives; the mouse being said to live a shorter time than larger allied forms. It would be interesting to know as to the longevity of Marsupials; whether their lower evolution tells strongly on their longevity, or whether bulk affects it most. The large kangaroo, were longevity regulated by bulk alone, should live longer than the sheep. The Reptiles present *inter se* the same relations; the crocodiles and chelonians, which are certainly those of greatest individuation, being longest lived. So too the Fishes, as far as facts go; the pike being a high evolved fish (and certainly living beyond ninety years). . . . Among Mollusca, the highest in evolution are the highest in longevity, if we may judge by the size and rate of growth of some Cephalopods, both recent and extinct, as compared with Conchifera and Brachiopoda. . . . Amongst birds, the most striking case is seen in the exceeding longevity, which is well ascertained, of Parrots (undoubtedly living to 120 years). They are undoubtedly the very highest of birds in development, and they live probably the longest."

In the case of man, however, this law is not found to cover the wholly new conditions which come into play when he is viewed in society, living a highly civilised life. He "presents the most marked contrasts with animals generally" in many of the chief conditions of existence "affecting longevity." "Man may be said to make his own condition by his brain, or through it all conditions may be said to be comparatively uniform for him and for the animals which he chooses to associate with himself." But exact information on the subject is not to be had. Of savage tribes no reliable information can be gleaned. Even the Chinese can give no definite result statistically. "The incompetence of travellers to bring home facts as to longevity is obvious. They cannot make direct observations or take a census of the peoples they see. . . . Even in our own colonies, where civilised men are in close contact with the barbarians, of whom we desire the knowledge, no records have been obtained." And so we have the general principle laid down that "cases of individual longevity in any race or condition of men carry little scientific value, and none that are recorded appear to assist in the discussion of the general question of causes, but belong to the subject of abnormal longevity."

But from the statistics that are attainable a general principle is deduced that, while longevity is pretty uniform in the various races (rare, indeed, in the case of the most degraded and miserable), "the highest civilisation, corresponding to the highest evolution, appears to give a somewhat increased potential longevity."

Mr. Lankester presents not a few very peculiar facts in illustration of his theory. This is one:—

"The general high longevity of females as compared with males in civilised communities is well established. . . . The females of the English peerage present a greater contrast with the males than is observable between the sexes of any other group recorded. This conforms to the law, for in them there is the greatest difference as to expenditure [of vitality] the females leading the most carefully-guarded, well-considered, and easy lives, whilst the males, especially in young life, having money at disposal, may lead irregular lives, leading to disease and enfeeblement, which is the direct result of misdirected expenditure. . . . Sovereigns who have won and not inherited their positions have been longer lived than those who have been born from a stock bred in injurious luxury for generations."

Mr. Lankester is careful and assiduous in gathering his data, and can generalise freely, yet cautiously. He writes well and clearly; and has produced a most interesting essay, to which he may yet add very considerably.

BRIEF NOTICES.

St Paul and Protestantism. By MATTHEW ARNOLD. (Smith, Elder, and Co.) Mr. Matthew Arnold has republished his articles on "St. Paul and Protestantism," with a preface in which he expresses more emphatically and strongly than ever his antagonism to Protestant Dissenters. Our offences are twofold, theological and ecclesiastical. We hold the "ecclesiastical heresy" which we identify with the doctrine of Paul, and we are separatists from the National Church. That Church might, in Mr. Arnold's judgment, be greatly improved if we were content to be comprehended in it, for "if the body of British Protestant Dissenters is in the main, as it undoubtedly is, the Church of the Philistines, nevertheless there could come nothing but health and strength from blending this body with the Establishment, of which the very weakness and

* The *Fortnightly Review*, June. (London: Chapman and Hall.)

* On Comparative Longevity in Man and in the Lower Animals. By E. RAY LANKESTER, B.A., Junior Student of Christ Church, Oxford. Macmillan and Co.

"danger is that it tends, as we have formerly said, to be an appendage to the barbarian." Therefore he discharges his indignation upon us, because we are content to be separatists. If we would crucify conscience, subscribe creeds we do not believe, submit to episcopal ordination as a mere State ceremony, and take our places in the ranks of the national hierarchy, we might enjoy as much of her favour as is at present accorded to Evangelicals whose selfishness appears to be condoned because of their remaining in the Church. We have no disposition, however, to go into the lengthened criticism which this preface, with its perversions of historic fact, its supercilious tone in relation to all parties and all questions, its assumption of oracular infallibility, its uncharitable mode of inculcating lessons of catholic charity, its utter want of sympathy with all loyalty to conscience, would provoke. We are quite content to leave it to do its own work, with this one observation, that it has at all events taught us where Nonconformity may expect to find its most bitter and unrelenting foe.

King's College Lectures on Elocution. By CHARLES JOHN PLUMPTRE, Lecturer on Public Reading and Speaking, King's College, London. (Allman, 463, Oxford-street. Works on elocution are by no means scarce; but this is one of the very best we have ever seen. It is a completely remodelled edition of Mr. Plumtre's former work, the additions now made tending very much toward completeness. The most valuable portion of the work is perhaps the clear and simple description of the organs employed in reading and speaking—a point which Mr. Plumtre has evidently studied exhaustively. The elocutional analysis of sentences is also excellent. Public speaking is day by day becoming more and more a part of education. As Mr. Plumtre points out, no one knows when he may be suddenly called on to address a gathering of people. We believe that a careful study of such a work as this, and thoughtful practice according to its directions, will be sufficient to guarantee any one of ordinary intelligence against the possible chagrin of failure in making a short speech. Much succinct and helpful information, too, is given with regard to stuttering and stammering; so that Mr. Plumtre's work not only anticipates ordinary, but extraordinary cases, as well.

Analysis of the Phenomena of the Human Mind. By JAMES MILL. A new Edition, with Notes, Illustration and critical, by ALEXANDER BAIN, ANDREW FINDLATER, and GEORGE GROTE. Edited with additional Notes by JOHN STUART MILL. In two volumes. (London: Longmans, Green, Reader, and Dyer.) A new Edition of James Mill's "Analysis of the Human Mind" was required: The book itself marks an epoch in the history of the sensational philosophy. Physiology has so much advanced, the association psychology has been so lucidly developed since the original publication of the book, that a new edition of it needed some such apparatus of notes as is here given. The book is thoroughly well edited, and may take its place among the standard works of the school to which it belongs. Several of the notes are dissertative; Mr. J. S. Mill has added his explanation of "the psychological theory of the belief in an external world," published in the "Examination of Sir William Hamilton's Philosophy," and has generally enriched the volumes with his contributions.

On Some Defects of General Education. Being the Hunterian Oration of the Royal College of Surgeons for 1869. By RICHARD QUAIN, F.R.S., President of the College. (Macmillan and Co.) Mr. Quain's lecture is a plea for more attention being given to facts and less to words than heretofore in English general education. He follows very much the same track as Professor Huxley, Mr. Mill, and Mr. Farrar, and especially mourns over the slight attention paid in our schools to natural science. "The youth of our country," it is maintained, are starved by the process of "gorging their memories with dates and facts belonging to Pagan times and Pagan writings." We must give them more nutritious food, which they are able to assimilate and to digest in the shape of attractive lessons on natural objects, and interesting incursions into the history of their own time. There is much truth in what Mr. Quain says, and he certainly supports his position by a goodly array of facts and of authorities, both British and continental.

Familiar Talk on Themes of General Christian Experience. By HENRY WARD BEECHER. (London: T. Nelson and Sons.) Much as we admire Beecher's great sermons we know not whether we are not more charmed by these free outpourings of his soul to his people at their Wednesday evening's service. So rich in thought, so full of suggestive illustration, so bold and yet wise in their treatment of those difficulties which Christians have to meet, and those great public questions in the decision of which they should exercise a powerful influence, so tender in feeling and so felicitous in style, they are rare and beautiful examples of the wise use to which such week evening exercises may be turned. To general readers they will present many points of interest, and preachers would do well to get points from them as to the conduct of their own week-evening services, many of which are in great need of something that will revive them.

Poems and Lancashire Songs. By EDWIN WAUGH. (London: Bell and Daldy.) Third edition, with additions. A book of songs written in a provin-

cial dialect of which the reader ought to have some special knowledge if he is thoroughly to enjoy the songs, must have exceptional merit to attain a third edition, and this is certainly the case with the little volume before us. Mr. Waugh is in every way worthy to be the Lancashire poet. His shrewd good sense, the art with which he produces vivid and touching pictures of homely things, the sympathy with which he enters into and describes the feelings of the working classes, and the thorough mastery he has of the modes, both of thought and experience prevalent in the county, all qualify him to be its poet. He is recognised as such at home, and we are glad to find his reputation growing as it deserves.

The Bible Manual: a Handbook, Historical and Biographical, of the Leading Facts of the Bible. With an Epitome of Ancient History. By JOHN LOCKHART, D.D. (Nelson and Sons.) This is an excellent manual for the family or for the school. The information is judiciously compressed; and were it not that the author has held a little too stringently by his plan of question and answer, we should have prophesied for it a pretty general acceptance. But this, after all, is a superficial objection; for the thing has been so cleverly arranged that the book reads along almost as smoothly as though it had been written without reference to such a scheme, if the reader will only agree to elide the marks of interrogation as he goes on. The work of much pains, large reading, and long experience in teaching, we can thus recommend it as faithfully accomplishing all that it professes to do.

Men of Faith; or, Sketches from the Book of Judges. By LUKE H. WISEMAN, M.A. (Hodder and Stoughton.) Mr. Wiseman has in this thoughtful volume dealt with a portion of Scripture that does not generally receive much attention, and dealt with it in a way which must contribute both to the edification and pleasure of the reader. He has first given a general view of the period of the Judges, the period from the death of Joshua to the anointing of Saul. From the general review of the age and its leading features, he passes on to sketch the character of Barak, Gideon, Jepthah, and Samson. His work has been done carefully, the best authorities have been consulted, the results of modern criticism sifted and embodied in a popular form, and the lessons of the narratives set forth with great clearness and force.

The Pictorial Explanatory New Testament (Elliot Stock) is a cheap and meritorious publication. The illustrations are inferior woodcuts, but the explanatory notes are full and accurate, so far as we have examined them. The editor's preface is brief but intelligent, and it will be found that the indication there given of the character of the notes is fair and correct. The book might be used with great advantage in Sunday-schools.

THE MAGAZINES.

The Contemporary Review. June. (London: Strahan and Co.) Mr. R. H. Hutton has a paper in the *Contemporary* for June, entitled, "Mr. Arnold on St. Paul and his Creed." Mr. Hutton is well fitted for the work he has undertaken. His own paper on "St. Paul" in *Macmillan's Magazine* evinced a fair critical faculty and a sympathy with St. Paul which Mr. Arnold wholly lacks, and for lack of which his exposition of St. Paul's opinions is a mere travesty. Mr. Hutton's paper here is thoroughly good. Dignified and generous, it is at the same time, searching in its criticism. Does Mr. Arnold, however, really expect serious treatment? We seem to see the tongue thrust into the cheek all through these essays of his on St. Paul. A paper on "Church 'Tendencies in Scotland," by Mr. H. A. Page, is specially noteworthy. It points out the utterly false position of men like the late Dr. Robert Lee, Mr. Story, and others in the Church of Scotland. The Church of Scotland, while presenting the Westminster Confession as its doctrinal symbol, has never proclaimed finality in its religious belief; it invites criticism and amendment of its standards. But the church courts are the appointed places for this criticism. The church courts are representative of the laity equally with the clergy; and the Scottish people hold to the Confession as a defence against clerical vagaries. A most venerable exclusiveness, an intellectual and social dandyism has much to do with the Broad-Church movement in Scotland. Mr. Page's article is timely; English Dissenters will see much that is instructive to them in this historical review, for their churches, too, are democratic; and English Churchmen, anxious for an increase of lay influence in their Church, will be interested in seeing how, from the Reformation, that has been provided for in Scotland. Mr. Page's weak point is that the Westminster Confession itself is wholly out of harmony with modern theological belief, and that it claims not only to be a record of past strifes and victories, which it is, but to be a confession of the personal faith of Scottish ministers which it is not and cannot be. The living voice of the people is better than an historic document. There are other articles in the *Contemporary* of interest. The notices of "Contemporary Literature" have not improved under the new management of this journal.

Blackwood pours out a good deal of bitterness this month, part of which it discharges, as is its wont, upon the Government and the Liberal party, and the remaining part, strange to say, on Mr. Disraeli. Under the first head, the Naval Administration is the special object of attack, two articles being devoted to an exposure of

its sins and shortcomings. The papers are simply an omnium gatherum of complaints with which we are all tolerably familiar, stories such as we find in the *Pall Mall* or the *United Service*, and which Sir John Hay and Sir J. D. Elphinstone are ever and anon hashing up for the delectation of the House of Commons. We quite understand their meaning, and we hope the public understand them too. Mr. Childers and Mr. Baxter are unpopular, because they think of the nation rather than the "service." They are regarded as meddling intruders into a well-kept aristocratic preserve, and Mr. Baxter is specially obnoxious because of his commercial position. The nation may measure the gratitude it owes to them both by the malignity with which they are assailed, and which certainly far exceeds the fair limits of political warfare. Of the extraordinary attack on "Lothair" we have already spoken. Mr. Disraeli can afford to smile at it, for its violence defeats its own purpose. When a critic says of the pictures of high life, drawn, by one who has certainly some knowledge of it, and who, though he seems unable to shake off his unfortunate tendency to exaggeration, has not renounced all regard to truth and reality in his representations, that they "resemble the gin-inspired dreams of the assistant of some fashionable haberdasher who enjoys glimpses of great houses and great people when he goes out with the goods," he only shows that his design is not to criticise the book but to abuse the author. Why *Blackwood* should do this is the mystery on which it may be that coming events may throw some light. It would seem as if the Tories were trying to do without their distinguished leader. If so, we prophesy one Session's experience of Mr. Gathorne Hardy will be sufficient to lead them to repentance. A review of "Mercer's Journal of Waterloo" and the instalments of the two tales supply the lighter reading of the number.

Fraser contains the third of Professor Max Muller's lectures on the science of religion, which open up a much wider field of thought and inquiry than we are either able or willing to enter upon here. The views of so learned a man and so careful a thinker, however, cannot but be interesting even to those who are most opposed to his conclusions. We are extremely glad to find the editor disposed to review, and, we hope, to change, his opinions relative to Anne Boleyn, to whom we have from the first felt that he did gross injustice. His unfavourable verdict on her case was determined largely by the favour with which her sentence seems to have been generally regarded at the time, and which seemed explicable only on the supposition of her guilt. His subsequent researches, however, have thrown a good deal of light on the subject. The Austrian archives, in which he has found the despatches of Chapuys, the ambassador of Charles V., are especially rich in information on the events connected with Anne's brief triumph and terrible fall. Of the conclusions to which they point we shall speak when Mr. Fronde has more fully developed them. A review of "Lothair," which treats this book with great fairness, is remarkable mainly for its strong expressions on the growth of Romanism. The writer seems to have little faith in modern Protestantism, thinks that the only ideal classes in the country are the votaries of Rome and the men of science, and that if a conflict comes between these two, the "Great unideal class will side with Rome rather than with science." We think he is wrong on both points, but not the less do we desire a "scientific and rational Protestant manifesto—the 'Grammar of Dissent.'" In lighter literature Fraser has an original and touching story of Scotch life.

The *Cornhill* has for one of its principal features, with the title of "Yes, or No?" another of those piquant continental sketches for which it has recently acquired a reputation. The present is an account of a "Plebiscitum in the Duchy of Gerolstein," told with great spirit, and admirably hitting off the Emperor and his Minister. The description of "Marathon and its Brigands" will have a mournful attraction for a great number of readers. The story of the composition of the "Requiem," ascribed to Mozart, which is related as a "clever forgery," is as marvellous as it will be new to the majority of the admirers of that great composition.

The *Gentleman's Magazine* is devoting special attention to fiction. Victor Hugo's tale is complete, but it has found others that fully sustain the interest. The series of sketches of "Edinburgh Reviewers," which is begun with "Francis Jeffrey," promises well.

Among the Quarterlies we have been unable to secure space for full notices of the *Westminster*, the *North British*, and the *British and Foreign Evangelical Reviews*, and yet we must not leave them altogether unnoticed. The *North British* has as its most characteristic article a paper full of information on Russia, which will well repay a careful perusal. We wish the *British and Foreign* were a little more broad and liberal. Its brief notice of "Ecclesia" is unjust to the review as well as to the book. The *Westminster* has several articles of great merit, the most interesting of which are those on "Unpublished Letters of S. T. Coleridge"; "The Imperial Library of Paris," and "Pauper Girls."

Cassell is making special efforts to give attractiveness to his magazine. We note as special features of interest—Garibaldi's letters, and the sketch of Montalembert, of which we have the opening chapters in the present part.

Miscellaneous.

LONDON VAGABONDS.—The more we do for the vagabond class the more their numbers increase, and the more daring are they in their predatory warfare against society. There are about 1,700 vagrants registered at this moment as recipients of relief at the casual wards of metropolitan workhouses, and fully as many more are provided with food and shelter in other ways at the public expense. There are in London not less than 30,000 vagabonds of various degrees, including the most abject street-beggar at one end of the scale, and the most accomplished coiner or housebreaker at the other.—*City Press*.

ELECTION NEWS.—The nomination of candidates for South Leicestershire took place in the Castle Yard yesterday morning. Some 3,000 persons were present, but there was less uproar than often takes place at nominations, and the speeches (our correspondent telegraphs) were well heard. Mr. Thomas Tertius Paget was proposed as the Liberal candidate, and Mr. William Unwin Heygate on the part of the Conservatives. Mr. Paget had the show of hands, and a poll was demanded for Mr. Heygate, which will take place on Friday. The nomination for the Isle of Wight also took place yesterday. The candidates proposed were Mr. Moffatt (Liberal) and Mr. Baillie Cochrane (Conservative).

STEAM OMNIBUS IN EDINBURGH.—Having obtained permission from the Lord Provost and Magistrates of Edinburgh, and the Provost and Magistrates of Portobello, Mr. A. Ritchie commenced on Thursday to run one of Thomson's patent steam omnibuses between Edinburgh and Portobello. The first run was from Portobello to Edinburgh—the bus starting at 8.45 a.m.—and was made in about half an hour. The omnibus is a very commodious carriage, and is constructed to carry sixty-five passengers—twenty-one inside and forty-four outside. The whole of the trips made on Thursday—six in number—were very successful, and on each occasion there was a large number of passengers.

THE ANNUAL HORSE SHOW was opened at the Agricultural Hall on Saturday. Amongst the exhibitors are the Duke of Wellington, the Earl of Roslyn, the Earl of Shannon, Baron Rothschild, Sir Watkin Wynne, M.P., and Mr. C. Hambro, M.P. On Monday, during the visit of Prince Christian, the prize horses were being exercised, when the splendid black hunter Bird-on-the-Wing reared, and fell heavily backwards, crushing his rider, Mr. Barker, the owner of the high-spirited animal. The unfortunate gentleman was removed to the Angel, and though no ribs were broken, it is feared that he had received internal injuries of the most serious kind.

THE GREEK MASSACRE.—Mrs. Lloyd, the widow of one of the victims of the Greek massacre, publishes an address of condolence which she has received from twenty-six Greek merchants resident in London, accompanied by a subscription of 2,000*l.*; to which is added 570*l.* 5*s.* previously sent to the *Times*. In expressing her thanks she says:—"In Athens it was a Greek gentleman, but little known to me, who first afforded me the aid of which I stood so greatly in need. In England almost the first news which reached me was the expressed desire of the Greek community to give me some substantial proof of their sympathy." It is impossible, she adds, to express by letter her "real feelings."

THE MORDAUNT DIVORCE CASE.—Judgment was given in the full Court of Divorce the other day on the question whether the insanity of Lady Mordaunt prevented her husband from proceeding with a suit for divorce. Lord Penzance and Mr. Justice Keating held that as long as Lady Mordaunt continued to be insane, she could not be called upon to plead. On the other hand, Lord Chief Baron Kelly was of opinion that although it might be a very great grievance for an insane wife to be called upon to answer a charge of adultery, the question was whether the evil would overbalance the wrong which the husband had suffered. The majority of the court deciding that Lady Mordaunt could not be called upon to answer the allegations in her husband's petition, the original order of Lord Penzance to this effect was affirmed. It is stated that Sir C. Mordaunt intends to appeal to the House of Lords, but there is no probability that the case could come on during the present year.

NEW IRONCLADS.—The Lords of the Admiralty have decided on immediately building three iron vessels of war, at Chatham Dockyard, in addition to those now under construction and fitting at that establishment. The largest and most powerful of the new vessels is to be named the Raleigh, and will be of between 4,000 and 5,000 tons burden, mounting an armament of twenty-seven heavy guns, placed in her broadside batteries. The Raleigh is intended to be cased outside her iron plates with a timber casing, and will be a similar vessel to the Inconstant, to which class she will belong. The other new vessels ordered to be built at Chatham Dockyard are to be named respectively the Scourge and Snake, both being iron gun vessels, of a comparatively light draught, to enable them to enter harbours and carry on operations in rivers and along the coast.

THE GOVERNMENT BALLOT BILL.—The London correspondent of the *Scotsman* says—

The gentlemen below the gangway do not feel at all satisfied with the prospects of the Government Ballot Bill. They begrudge the month which is likely to be spent in abortive discussions on the Education Bill, and are discontented with the Government for not having inserted a clause extending the ballot to municipal elections. The feeling of distrust, which was very marked before the adjournment of the House, is not likely to abate during the recess. That feeling so

doubt takes its root in the fact that the Government, in introducing a bill at all, only yield to a pressure of an urgent and even threatening character. The advanced Liberals, as well as many members who sit immediately behind the Treasury Bench, have not much faith in the passing of an Education Bill this session; but they do believe that, with an effort, the ballot could be carried.

WHIT-MONDAY.—The fine weather on Monday tempted vast crowds of holiday-makers to take excursions into the country by road, rail, and steamboat, and all the places of recreation and popular resort around London were also thronged. More than 31,000 visited the Crystal Palace, and more than 28,000 went to the Zoological Gardens. All the public buildings and institutions in London open to the public were crowded. At Westminster the sight-seers, anxious to see all that was to be seen, thronged not only into the Houses of Parliament, but into the law courts then sitting, and not a few even went into the Admiralty Court, where some reference cases were being conducted. In Westminster Abbey there was a constant flow of visitors, except during the time of service, in which the people were invited to join, and were assisted in doing so by the hymn being placed in readable type within their sight. The whole of the chapels were thrown open to the public, and the visitors were orderly and well-behaved.

Gleanings.

"Lothair" has been published at New York for one dollar.

M. Gustave Doré was at Epsom on Wednesday, viewing the Derby for artistic purposes.

A contemporary says, "Rocheport is a martyr" who gets four meals and three bottles of champagne daily, from a restaurant.

The *New York Times* thinks the leaders of the Fenians call themselves "centres" because they "scent the battle afar, a very far off."

The water of that famous mineral in Fairmount Park, the *Boston Post* says, tastes "like damaged pork-pickle drunk out of an old boot."

A series of letters by the late Charlotte Brontë are to appear in *Hours at Home*, an American magazine, commencing with the June number.

The Metropolitan Board of Works has decided that the name Victoria Embankment shall be applied to the Northern Thames Embankment, and Albert Embankment to that on the south side of the river.

The *New York Tribune* says that a new church in Clinton-avenue is being built on the plan of a theatre. It is to have a pit, pit stalls, boxes, private boxes, and a gallery. The stage boxes hold twelve chairs, with tables in the centre for books and hats, "so that the select worshippers can perform their devotions apart from the common throng."

THE HUMOUR OF THE ROAD.—The *Echo* describes the following smart badinage having taken place on the road to the Derby between a drag full of fiercely-got-up City clerks and some oostermongers in the barrow:—"Hallo," says one of the latter, addressing the travellers in an ambitious "turn-out," "you'll all get the sack to-morrow; your governor's gone on ahead, he'll have yer when you get on the Downs." "Get along with you, you haughty barrow-knight," says a bearded and whiskered individual in the drag, "Go home and put on a clean shirt, and don't disgrace your family by going to the Derby like that!" "Ere! look 'ere," replies his antagonist, "'ow can I, when your mother ain't sent 'ome our washin'?"

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

Births, Marriages, and Deaths.

MARRIAGES.

NISBET—LANTARET.—May 24, at 14, Newton-place, Glasgow, by the Rev. Dr. Samuel Miller and J. Logan Aikman, the Rev. Henry Nisbet, missionary in Samoa, Polynesia, to Catherine Lydie, youngest daughter of the late David Lantaret, Esq., St. Jean, Piedmont.

LEIGHTON—NORMAN.—June 2, at Lowther-street Congregational Church, Carlisle, by the Rev. A. Galbraith, of Whitehaven, James Bennett Leighton, of 31, Bescon-hill, Camden-road, London, N., younger son of the Rev. H. Leighton, of Horney Rise, to Jane Ann, elder daughter of Robert Norman, Esq., of Carlisle. No cards.

TURNER—VICOARS.—June 2, at Victoria-road Church, Leicester, by the Rev. Dr. Haycroft, assisted by the Rev. William Field, M.A., of Lymington, the Rev. George Lyon Turner, M.A., of Long Melford, to Clara Jane, second daughter of George Vicoars, De Montfort-square, Leicester. No cards.

DEATHS.

TODD.—June 2, of atrophy, at Tudor Hall, Forest-hill, Sydenham, Martha Ethel, the youngest and beloved child of the Rev. J. W. Todd, in the seventh year of her age.

JAMESON.—June 2, at the Chapel House, Sturtevant Bumpstead, Essex, the Rev. Henry David Jameson, aged sixty-three years.

UPWARD.—June 5, at Newport, Isle of Wight, Caroline, the beloved wife of Edward J. Upward, aged forty-one years.

HOLLOWAY'S PILLS.—LIVER AND STOMACH.—The spring with the chilly mornings and evenings often produces derangement of the digestive organs, which demand early attention or more violent diseases may arise. For the speedy cure of indigestion nothing equals Holloway's Pills. They have long been recognized both at home and abroad as the safest and most effectual remedy for pains in the stomach, flatulency, biliousness, nausea, diarrhoea, and torpid bowels. Holloway's Pills protect the system from the deleterious effects of malaria and variable temperatures, thus proving themselves most valuable at this season, when the organs of digestion are most sorely tried. They may be advantageously taken without hindrance to business or pleasure, and can do no harm to the most delicate constitution.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, June 1.

ISSUE DEPARTMENT.	
Notes issued	£34,510,000
Government Debt ..	£11,912,100
Other Securities ..	£2,964,500
Gold Coin & Bullion ..	£15,448,000
	£34,510,000

SAVINGS DEPARTMENT.	
Proprietors' Capital ..	£14,553,000
Govt. ..	£1,007,000
Public Deposits ..	£10,000,000
Other Deposits ..	£10,310,207
Seven Day and other Bills ..	£110,237
	£41,436,402
Government Securities ..	£11,912,100
Other Securities ..	£2,964,500
Gold & Silver Coin ..	£15,448,000
	£41,436,402

June 2, 1870.

GEORGE FOSTER, Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 6.

We had a small supply of English wheat and moderate arrivals from abroad. The continental demand continues, and English wheat was taken off at 2*s.* per qr. advance, and the same improvement realized in foreign wheat. Flour was 2*s.* per sack and barrel dearer. Barley meets improved demand at late prices. Beans and peas, each 1*s.* per qr. dearer. We have liberal arrivals of Oats, but the continued dry weather causes more disposition to purchase, and an advance of 6*d.* to 1*s.* per qr. has been obtained to day. We have few arrivals of cargoes. Wheat is 1*s.* per qr. dearer, and maize and barley fully as dear.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Best and Kent ..	44 50	45 00
Red, old ..	44 50	45 00
White, old ..	44 50	45 00
Foreign red ..	44 50	45 00
Foreign white ..	44 50	45 00
BARLEY—		
English malt ..	38 30	39 00
Chevalier ..	38 30	39 00
Distilling ..	38 30	39 00
Foreign ..	38 30	39 00
MALT—		
Pale ..	38 30	39 00
Chevalier ..	38 30	39 00
Brown ..	38 30	39 00
BEANS—		
Flora ..	38 30	39 00
Harrow ..	38 30	39 00
Small ..	38 30	39 00
Egyptian ..	38 30	39 00
PEAS—		
Grey ..	38 30	39 00
White ..	38 30	39 00
Boilers ..	38 30	39 00
Foreign boilers ..	38 30	39 00
OATS—		
English feed ..	38 30	39 00
Scottish feed ..	38 30	39 00
Irish black ..	38 30	39 00
Irish white ..	38 30	39 00
Foreign feed ..	38 30	39 00
FLLOUR—		
Town made ..	38 30	39 00
Country Marks ..	38 30	39 00
Merch & Sifted ..	38 30	39 00

BREAD, Saturday, June 4.—The prices in the Metropolitan are, for wheaten bread, per 4*lb.* loaf, 6*d.* to 7*d.*; Household bread, 6*d.* to 6*d.*

METROPOLITAN CATTLE MARKET, Monday, June 6.—The total imports of foreign stock into London last week amounted to 7,365 head. In the corresponding week in 1869 we received 14,837; in 1868, 15,007; in 1867, 10,333; and in 1866, 10,773 head. There were full average supplies of stock on sale here to-day, but business was much interrupted on account of the holidays. The proportion of really choice animals was small, and prices were fairly supported for choice breeds, but all inferior stock tended downwards in value. There was a moderate show of beasts on the stands, and among them were some well-bred beasts from Norfolk, while a fair number of good quality heifers came to hand from Scotland. The demand for beef was inactive, and though a few really prime animals made 3*s.* 3*d.* per 8*lb.* the general top figure was not above 3*s.* per 8*lb.* Large coarse beasts were fully 2*s.* per 8*lb.* lower than on Monday last, and clearance was not effected. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,400 Scots and crosses; from other parts of England (including Lincolnshire), 400 of various breeds; from Scotland, 100 Scots and crosses. There was a fair number of sheep in the pens, but the trade was dull and inanimate. Choice Southdowns and half-bred wethers sold at 5*s.* 4*d.* per 8*lb.*, but that price was somewhat exceptional and was quite the top quotation of the day. Choice lambs were very scarce, and sold at about 7*s.* per 8*lb.*, but for inferior lambs there was very little inquiry. The calf trade was quiet at about stationary quotations; while pigs sold slowly on former terms.

METROPOLITAN MEAT MARKET, Monday, June 6.—The market has been moderately supplied with meat. The trade has been inactive at about late quotations. The imports into London last week consisted of 98 packages from Hamburg, and 5 from Harlingen.

Per 8 <i>lb.</i> by the carcase.	s. d.	s. d.
Inferior beef ..	3 4	3 5
Middling ditto ..	3 5	3 6
Prime ditto ..	3 6	3 7
Prime large do. ..	4 4	4 5
Do. small do. ..	4 4	4 5
Large Pork ..	5 4	5 5
Inf. mutton ..	3 4	3 5
Middling ditto ..	3 5	3 6
Prime ditto ..	3 6	3 7
Veal ..	4 4	4 5
Small pork ..	5 4	5 5
Lambs ..	6 0	6 1

PROVISIONS, Monday, June 6.—The arrivals last week from Ireland were 230 firkins butter, and 5,617 hales bacon, and from foreign ports 20,954 packages butter, and 5,018 hales bacon. The continuance of dry weather caused a little inquiry about Irish butter at the close of the week, and some finest Cheddars were sold at 10*s.* on board for shipment. Bacon sold steadily, but Waterford supports its price, but all other sorts met a very slow sale.

COVENT GARDEN MARKET, Friday, June 3.—The supplies of home-grown produce have considerably increased since last week, and prices have receded accordingly. Heavy importations of foreign goods are also to hand, and among them 20,000 West Indian pineapples. Flowers, which are now very plentiful, chiefly consist of carnations, orchids, roses, French and scarlet pelargoniums, heaths, fuchsias, hydrangeas, lobelias, mignonettes, and bedding plants in large quantities.

BOROUGH HOP MARKET, Monday, June 6.—Our market continues firm for most descriptions of new, with a better inquiry for Americans; but the quotations reported are still comparatively small. Reports from the various districts continue favourable, the plant making fair progress, while the attacks of fly appear to cause no serious alarm at present. Americans, both new and old, are in demand, and barely support recent figures. Imports for the week ending 4th June 1869 sales the previous week. New York advices to the 2nd ult. report a firmer feeling in the market, owing to the partial cessation of exports to Europe. Mid and East Kent, 7*s.* 6*d.*, 9*s.* 6*d.*, to 12*s.* 6*d.*; Weald, 6*s.* 6*d.*, 7*s.* 6*d.*, to 8*s.* 6*d.*; Sussex, 7*s.* 6*d.*, 8*s.* 6*d.*, to 9*s.* 6*d.*; Havarian, 6*s.* 6*d.*, 7*s.* 6*d.*, to 8*s.* 6*d.*; French, 6*s.* 6*d.*, 7*s.* 6*d.*, to 8*s.* 6*d.*; American, 6*s.* 6*d.*, 7*s.* 6*d.*, to 8*s.* 6*d.*; Yearlings, 1*s.* 10*d.*, 2*s.* 10*d.*, to 3*s.* 10*d.*

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, June 6.—The supply of old potatoes has been short, that of new more liberal. The trade has been slow at about late rates. The imports into London last week consisted of 5,930

bags from Antwerp, 4,730 boxes from Cadiz, 314 sacks and 40 tons from Dunkirk, 57 barrels 254 boxes from Barcelona, 28 sacks from Boulogne. English Shaws, 110s. to 120s. per ton; English Regents, 100s. to 150s. per ton; Scotch Regents, 110s. to 130s. per ton; Scotch rocks, 90s. to 110s. per ton; French, 12s. 6d. to 20s. per cwt.

SEED. Monday, June 6.—There was little or nothing passing in English cloverseed, and prices were nominal. Foreign qualities were held at previous values, but are rather too dear for investment. All sorts of Trefoil has been more inquired after, and there are buyers for all good qualities at very full prices for the close of the season. Fine qualities of English rapeseed, continuing to be very scarce and wanted, realised very high figures. Cambraseed remains very firm, and fine English qualities bring high rates. Good foreign samples were worth fully as much money. White mustardseed sold steadily.

WOOL. Monday, June 6.—The new clip has now fairly made its appearance in the market; but beyond inducing buyers to defer purchases, it has had no material influence upon prices. The quality of the clip is favourably reported on, and its character is generally good. Prices are without alteration from our last report. There is a steady consumptive demand for colonial wool, and considerable parcels continue to be forwarded from time to time to the manufacturing centres.

OIL. Monday, June 6.—There has been only a moderate demand for linseed oil. Rape has continued firm. Other oils have been neglected.

TALLOW. Monday, June 6.—The market has been steady. Y.O., spot, 45s. 6d. per cwt. Town Tallow 41s. 6d. net cash.

COAL. Monday, June 6.—Market heavy, at last day's rates. Huttons Russell, 17s. 6d.; Ha-well, 17s. 6d.; Hartlepool (original), 17s. 6d.; Hough Wall, 15s. 6d.; Kellor, 16s.; Birm Main, 15s. 6d.; Hartley's, 17s. 6d. Ships fresh arrived, 47; ships left from last day, 13; ships at sea, 35.

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Oak case, 5 manuals, 14 stops, with complete accompaniment. Price 150l. Also other instruments, larger and smaller, to be let or sold at low prices, to make way for some large works now in progress.—Bishop and Starr's Organ Factory, 250, Marylebone-road, N.W.

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The last report and balance sheet can be obtained on application to any of the agents of the Company, or to

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GOLD WATCHES, LADIES', £8 8

GOLD WATCHES, " £10 10

GOLD WATCHES, 1-PLATE, £15 15

GOLD WATCHES (HUNTING), £11 11

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SPECIAL NOTICE.

The Ninth Bonus will be declared in JANUARY, 1871, and all With Profit Policies in force on the 30th JUNE, 1871, will participate. Assurances effected before JUNE 30th, 1870, will participate on two Premiums, and thus receive a whole year's additional share of Profits over later Policies.

Forms of Proposal, Balance Sheet, and every information, can be obtained from any of the Society's Agents, or of

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The Committee of Management confidently rely upon the SUPPORT of a generous public to enable them to continue that relief and comfort so much needed by the poor suffering from this fearful disease. Treasurer—Geo. T. Horsfall, Esq., St. James's Palace, S.W. Bankers—Messrs. Coutts and Co., Strand.

By order, H. J. JUPP.

GOVERNMENT EDUCATION BILL.

A PUBLIC MEETING of London NONCONFORMISTS will be held in St. JAMES'S HALL, on MONDAY, June 13th, 1870.

W. M'ARTHUR, Esq., M.P., will take the Chair at Seven o'clock. A. Illingworth, Esq., M.P.; Sir J. G. Lambton, Bart., M.P.; H. Richard, Esq., M.P.; H. E. P. Winterbottom, Esq., M.P.; P. W. Claydon, Esq.; Rev. A. Hannay, Rev. A. Russell, Rev. J. G. Rogers, Rev. Scott, Esq., Rev. H. Spears, and Rev. C. H. Spurgeon are expected to address the Meeting. Platform and Balcony Tickets to be had at 24, Suffolk-street, Pall Mall.

CONGREGATIONAL UNION of ENGLAND and WALES.

MADAGASCAR BISHOPRIC.

The following RESOLUTION was unanimously adopted by the ANNUAL ASSEMBLY of the Congregational Union of England and Wales, at the Adjourned Meeting held in London, May 13, 1870:—

"That this assembly has heard with much regret of the proposed appointment of a Bishop of the Church of England in Madagascar, who shall represent the Church at the Capital. They regard such an appointment as an infringement of that healthy rule of Christian fellowship under which almost all Protestant Missionary Societies have agreed to abstain from introducing their operations into lands already occupied by other Christian workers. They heartily sympathize with the Directors of the London Missionary Society in their objections to this threatened intrusion upon their mission, and trust that by persevering in their resistance to it they may prevent that injury which it cannot but do to the mission and the churches which God has so richly blessed."

GOVERNMENT AMENDMENTS to the ELEMENTARY EDUCATION BILL.

At a MEETING of the COMMITTEE of the CONGREGATIONAL UNION of ENGLAND and WALES, held on the 7th inst., the following RESOLUTIONS were adopted:—

1. "That this Committee regard with general approval the Amendments on the Elementary Education Bill, of which notice has been given on the part of the Government, and in particular express their satisfaction with the proposed Time-table arrangement for religious observance and for instruction in religious subjects, and with the extension of inquiry into religious observances and instruction from the duties of Her Majesty's Inspectors."

2. "That they cannot, nevertheless, regard the amendments as entirely removing the objections taken on religious grounds; that while not prepared to urge the withdrawal of grants from existing denominational schools which receive grants under the minutes of Privy Council, they are of opinion that in rate-supported schools the teaching should be confined to secular instruction, Local Boards being at liberty to permit the impartial use of the school-buildings by various denominations for the religious instruction of the scholars in other than school hours."

3. "That, in any case, they firmly object to any extension of the denominational system at the public cost, and they are of opinion that any measure to be accepted by Parliament should exclude from schools established or aided by Local Boards all religious catechisms and formularies, and prohibit the teaching of anything in support of, or in opposition to the tenets of any religious sect."

ROYAL POLYTECHNIC.—SAND and the

SUEZ CANAL, by Prof. or Pepper. Musical Entertainment, by George Buckland, Esq., entitled, THE HEART OF STONE; with Spectral Scenes. The American Organ daily. Daguer's Feats, and other attractions, all for One Shilling. THE GREAT CITY, at half-past One. SUEZ CANAL, at half-past Two and quarter to Eight. HEART OF STONE, at Four and Nine. DAGUER'S FEATS, at half-past Three and quarter past Seven. Open 12 to 5 and 7 to 10.

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1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532,

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	B.	A.	d.	B.	A.	d.	B.	A.	d.	B.	A.	d.
able Forks	1	10	4	2	1	0	2	1	1	2	5	
able Spoon	1	10	0	2	1	0	1	2	1	0	5	
est Forks	1	2	0	1	7	0	1	10	0	1	11	
est Spoon	1	2	0	1	7	0	1	10	0	1	11	
Spoon	0	11	0	0	19	0	1	1	0	1	2	
Spoon, gilt bowl ..	0	0	0	0	13	0	0	11	0	0	13	
ce Ladles	0	0	0	0	8	0	0	8	0	0	8	
Spoon	0	0	0	0	8	0	0	9	0	0	9	
Spoon, gilt bowl ..	0	3	0	0	4	0	0	4	0	0	4	
Spoon, gilt bowl ..	0	1	0	0	2	0	0	2	0	0	2	
ir of Sugar Tongs ..	0	2	0	0	3	0	0	3	0	0	4	
ir of Fish Carvers ..	0	10	0	1	3	0	1	2	0	1	3	
utter Ladle	0	5	0	0	4	0	0	5	0	0	4	
oup Ladle	0	10	0	0	13	0	0	11	0	0	15	
nger Sifter	0	0	0	0	4	0	0	4	0	0	4	

Total, 100	3.	0 12 6	11 15	5 12	8 6	13 2
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Tea Spoons and Forks	..	01	0	0	per doz.
Desert	..	0	18	0	
Tea Spoons	..	0	10	0	
and Coffee Sets, Electro Silver, in great variety, from	..	01	10	0	
Dish Covers, from 50 to 350	..	00	00	0	
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Blades are all of the finest Steel.	Table Knives.	Dinner Knives.	Cutlery per pair.
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		a.	d.	a.	d.	a.	d.
neh ivory handles ..	per doz	14	0	11	0	5	0
neh ivory balance do. ..		15	6	12	0	5	0
neh ivory balance do. ..		22	0	16	0	7	0
eh fine ivory do. ..		35	0	19	0	7	0
eh extra large do. ..		80	0	27	0	13	0
eh Siam African ivory		94	0	27	0	13	0
with silver ferrule ..		42	0	35	0	13	0
with silver blades ..		29	0	33	0	13	0

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R. M. MUGGERIDGE, Esq.

Offices: 13, LITTLE QUEEN-STREET, WESTMINSTER, LONDON, AND TAUNTON, SOMERSET.

The Devon and Somerset Railway, forty-two miles in length (shown on the accompanying map coloured red), commences at Norton, near Taunton, Somerset, forming a junction with the Bristol and Exeter Railway there, and terminates at Barnstaple, Devon, crossing by a direct route from east to west, Milverton, Wiveliscombe, Bampton, Dulverton, North and South Molton, Swinbridge and Landkey, saving nearly forty miles on the existing route from the West of England to Bristol and the North, and bringing the entire district traversed within much easier reach of the metropolis.

The Devon and Somerset Railway possesses peculiar advantages as regards traffic, as from the great saving of distance it will not only command a remunerative passenger and goods traffic, but, in addition, an important mineral traffic from the surrounding districts, which this railway will open up, there being to the northward of this line, and between it and the Bristol Channel, upwards of 400 square miles of rich mineral and agricultural country, unprovided with railway accommodation, and to the southward, upwards of 200 miles, more than half of which is similarly unprovided.

The present route from the north, north-east, and east to Barnstaple and the West of England is (as a glance at the map will show) round via Taunton, by Exeter, and thence by the North Devon Railway—a very circuitous route.

When the Devon and Somerset Railway is open nearly the whole of this traffic must pass over it, at a saving of nearly forty miles in distance, and consequently economy of time and expense will be effected by all traffic between the metropolis and places north of it and the large district which will be served by the Devon and Somerset Railway, and the traffic then proceeding by the Great Western and Bristol and Exeter Railways, to Taunton, and thence by the Devon and Somerset Railway direct, passengers and goods being booked through by these companies.

By special agreement, confirmed by Act of Parliament, the Bristol and Exeter Railway Company are to work the Devon and Somerset Railway in perpetuity, paying over to this company half yearly 50 per Cent. of the gross receipts.

Arrangements have also been made by which the Midland Railway Company is under agreement to allow the Devon and Somerset Railway 10 per cent. rebate on the traffic passing over their line; and the Bristol and Exeter Company have agreed to allow a similar rebate of 25 per cent. on their line, which is to be increased to 10 per cent. when negotiations with the Great Western Railway Company for 10 per cent. rebate on their line, have been successfully carried out.

With reference to the estimate of traffic of the Devon and Somerset Railway, there is no doubt it must be large, having regard to the important towns it unites, and to the rich agricultural and mineral district it will accommodate, as well as the saving of distance from the metropolis and North.

There will also, it may be confidently expected, be found a special element of great future advantage, in the facility it will offer for summer and excursion traffic to the beautiful and favourite scenery of North Devon and Cornwall. The attractions of this district bring numbers, which are rapidly increasing every year, to the West of England; and the Devon and Somerset Railway will offer to the whole of the manufacturing districts of England the readiest and far the shortest route to all parts of the West, and will carry travellers through some of the most picturesque parts of North Devon.

The Directors forbear to offer any precise calculations as to the amount of probable traffic; but it may be observed that the North Devon Line running to Barnstaple from Exeter has a traffic of 250,000 tons a mile a week, and the Directors have received a reliable estimate that the traffic of this line will reach 250,000 tons a mile a week, and will ultimately be considerably more.

The amount required annually to pay the interest on the whole of the A. Debenture Stock is £16,500 so that on the above estimate the anticipated net revenue would exceed by upwards of £10,000 a year the sum necessary for such interest, to which must be added the additional revenue from rebates of traffic before mentioned, thus affording an investment of perfect security.

Of the forty-two miles of railway of which the Devon and Somerset Railway consists about twenty-six miles are nearly ready for ballasting (the rails and other materials for which, are on the ground), thus leaving sixteen miles to complete the whole length of the railway.

By arrangements with the contractor—for whose due performance of his engagements security has been given to the satisfaction of the Board of Directors—the following periods have been fixed for opening the line for traffic:—

1st Section from Taunton to Wiveliscombe, 10 miles ..	on 15th Oct., 1870.
2nd Barnstaple to South Molton, 12 miles ..	on 15th Feb., 1871.
3rd and last section	on 30th June, 1871.

So that within fifteen months the entire line will be at work and open for traffic

To insure the punctual payment of the interest during the last mentioned period upon the stock applied for, an amount amply sufficient for that purpose will be invested in Government securities, which will be lodged with the National Provincial Bank of England, in the names of The Right Hon. The Lord Poltimore (Chairman.)

The Right Hon. The Earl Fortescue, Castle-hill, South Molton, Devon, who have consented to act as trustees, and will apply the amount in the payment of such interest as it falls due

As a safe investment English Railway Debenture Stock is well known, and possesses at once the advantage of a fixed income and the certainty of rapid increase in value, and consequent augmentation of the capital invested.

These features apply specially to the present issue of stock for subscription, as will be seen by the accompanying table of the relative values of existing Railway Debenture Stock at 6 per Cent. interest, compared with the 6 per Cent. Debenture Stock of the Devon and Somerset Railway, now offered at £100.

NAME OF STOCK.	Issued at Rate of Interest.	Present Price.	Equivalent price in a 6 per Cent. Stock, as now offered.
Great Eastern Railway Debenture Stock ..	5 0/0	110	132
Great Northern	4 0/0	100	160
Great Western	5 0/0	112	134
Leamington and Yorkshire	4 0/0	100	160
London and Brighton	4 0/0	101	161
London and North-Western	4 0/0	100	160
Midland	4 0/0	100	160
Ditto	4 0/0	106	161
North-Eastern	4 0/0	109	163
North London	4 0/0	108	161
South-Eastern	5 0/0	113	135
Metropolitan District Railway (in course of construction) Debenture Stock issued in July, 1869, is now 16 premium	6 0/0	116	136

The Debenture Stock now offered for subscription being an absolute first mortgage charge on forty-two miles of an English Railway, passing through a rich mineral and agricultural district, and which, when completed, will represent a total capital of £708,000, offers an excellent investment for capitalists

By order of the Board of Directors,
R. M. MUGGERIDGE, Secretary.

13, Little Queen-street, Westminster,
London, 2nd June, 1870.

DEVON AND SOMERSET RAILWAY.

ISSUE OF £255,000 PERPETUAL 6 PER CENT. A. DEBENTURE STOCK.

FORM OF APPLICATION

TO BE RETAINED BY THE BANKERS.

TO THE DIRECTORS OF THE DEVON AND SOMERSET RAILWAY COMPANY.

GENTLEMEN,
Having paid to the National Provincial Bank of England, the sum of Pounds, being 10 per cent. on £ of 6 per Cent. First Mortgage A. Debenture Stock of the Devon and Somerset Railway Company, I request you to appropriate and allot and to issue to me Scrap Certificates for the said Stock, and I hereby agree to accept the same, or any less amount that may be appropriated or allotted to me, and to pay the balance of the amount of such Stock, according to the terms of the Prospectus attached hereto, dated 2nd June, 1870.

Name (in full) _____
Address _____
Profession (if any) _____
Date _____ 1870.
Signature _____

(ADDITION TO BE FILLED UP IF THE APPLICANT WISHES TO PAY UP IN FULL.)

I desire to pay up my Subscription in full, receiving interest thereon from the date of payment.

Signature _____